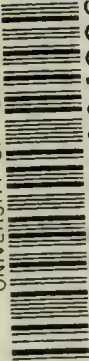


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THREE YEARS
IN
CONSTANTINOPLE;
OR,
DOMESTIC MANNERS
OF
THE TURKS IN 1844.

BY CHARLES WHITE. ESQ.



IN THREE VOLUMES.

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1845.

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 Establishment of Newspapers—Moniteur Ottoman and other journals
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DOMESTIC MANNERS
OF
THE TURKS.



SOUTERAZESSY (WATER COLUMN OR LEVEL.)

CHAPTER I.

CONFECTIONERS, WATER-CARRIERS, AQUEDUCTS.

Contiguous to the greengrocer's stall, mentioned in the first volume, is the shop of a celebrated halvajee or vender of a dry, glutinous substance, called halva

(literally, sweet); of which the principal ingredient is the unctuous flour of sesame grain and honey.* This is a favourite dainty with all classes. Halvajeess, both stationary and ambulatory, abound in all quarters. The best halva is flavoured with white grape-must, rose-water, lemon, or white mulberry juice. There is likewise a strongly adhesive variety, similar to the nougat of Marseilles. In this, sweet almonds, walnuts, filberts, or pistaccio nuts are introduced.

Halva is sold by the drachm at the rate of eight piastres per oka,† and vast quantities are exported into the provinces. Few Turks travel without an ample provision. Two or three ounces of halva, a little bread, and a glass of water, compose a nutritive autumnal or winter luncheon. It is not much eaten in summer, being then considered inflammatory.

Halvajeess likewise sell fresh ripened Missur Boghda (Indian or Egyptian corn,) boiled or roasted entire. When parboiled in vinegar and water, it is called hashlanmash; when roasted, kabâb. With a rosary in one hand, and a head of this corn in the other, seated upon some spot commanding one of the admirable prospects that abound in the vicinity of the city, Turks of the middling classes will find wherewithal to divert themselves during several hours, occasionally exciting their imagination by applying to their pipes.

* *Sesamum orientale*, not to be confounded with the *sesamum indicum*, cultivated in America. Every body remembers the "Open, Sesame!" of the Forty Thieves, which was nothing but this favourite grain.

† Forty-four ounces are equal to one oka, of four hundred drachms.

Halvajee belong to the corporation of pastrycooks, who are under the superintendence of the halvajee bashy of the Seraglio, and of the city shekerjee bashy (confectioner in chief.) The latter grants permits to shops and running traders; and ascertains whether applicants have gone through the requisite education. The former selects from this body such distinguished workmen as may be worthy of catering for the fair inmates of the "abode of felicity."

When halvajees commit frauds, or introduce deleterious substances into their goods, they are summarily punished. One of these men recently fell into a scrape, and this after a somewhat novel fashion.

The Stambol Effendessy, (mayor or first magistrate of the city,) a great admirer of badem halvassy (almond cake,) being desirous one day to procure a morsel wherewith to enliven the tedium of the judgment hall, reined in his fat grey palfrey, on the road from his own konak (mansion) to the court, and ordered an attendant to purchase fifty drachms of this favourite dainty. From the necessity of employing his mouth in expounding the law, the venerable effendy did not taste his purchase until a few minutes before he was called upon to pronounce judgment in a complicated case.

This was more difficult, however, than the judge anticipated. In vain he cleared his voice, and attempted to open his mouth. The adhesive halva had united the upper and lower teeth as fast as if they had been cemented with khorassan. This was extremely perplexing; for the halva was obdurate, and the effendy's

teeth were loose. At length, by grasping his beard in his right hand, and tossing back his head, the judge succeeded in liberating his imprisoned jaws. But the result was fatal to himself and to the manufacturer of this novel denti-tug. The dilapidated teeth of the upper jaw had entered into an indissoluble bond of union with those below. In a word, the venerable mollah had not a tooth left in the upper alveoli: they were firmly embedded in the subjacent glutinous mixture.

To clear the court, to mumble a dozen oaths, most uncomplimentary to the halvajee's mother, and to order the culprit to be dragged before him, with all the goods in his shop, were the affair of a moment. This order was no sooner complied with, and the halvajee brought into the presence of the irritated magistrate, than the latter beckoned him forward, and exclaimed, as loud as his suffering would permit, "Oh, you law-breaker! How dare you exercise other men's callings without a licence? Where is your dentist's permit?" "Allah! Allah! I am a dealer in sweets! By the soul and grave of Omar Halvajy, I exercise no other calling," replied the trembling shopman. "You are a liar—a most unblushing liar!" exclaimed the mollah: "do you think the Sultan's subjects are to devour dirt, that you may fatten? You exceeding impostor! You are worse than a Moscovite unbeliever.* Look! there is your badem halvassy, and there are my teeth. What does the pezevenk say to that?"

* One of the worst terms of reproach that a Turk, especially of the lower order, can heap upon another, is to tell him that he is "worse than a Moscovite giaour."

“By the Effendy’s head and beard,” replied the other, “the halva is worthy of paradise. Wai! Wai! What else can I say?” “What blasphemy and perjury is this?” retorted the mayor, wincing with pain. “Oh, you bad man! It is only fit for devils or Persians. How long have you employed glue instead of honey? Allah alone knows how many honest men’s jaws have been mutilated through your infamy.”

Then, directing the culprit’s mouth to be opened, and finding that his teeth also were not over-soundly established in their sockets, the mollah continued,—“Now you purveyor of lies and filth—now we will see what your mixture can effect. Chew some of that almond devilry, I say, firmly.” Then, as the trembling offender obeyed, he added, “Bite in Allah’s name! — Bite! harder, harder—bite as if your teeth were grindstones and your drug soft paste.” There was no resisting these orders, especially as one of the attendant cavass kindly aided the process of mastication, by applying his hand to the halvajee’s chin.

In a short time, therefore, the worthy mayor of Stambol had the consolation to see the halvajee reduced to the same dilemma as himself; two loose teeth remained imbedded in the composition, which had in fact been mixed with some strong glutinous substance. Seeing this, the mollah smiled with grim satisfaction. Then, having gazed a while at his fellow-victim, he exclaimed, “There, you unblushing rogue! You poacher upon other men’s trades! There are the proofs! We will teach you to act dentist without a licence.” Then, turning to the

cavasses, he added, " Let him eat stick—one hundred on the soles of his feet, and let all the Satan's filth be cast away."

A celebrated branch of the halva trade is that of the manufacturers of moohalybee, a species of blancmanger, composed of rice-flour, boiled to the consistence of a strong jelly, flavoured with rose-water, extract of sweet almonds, or kernels of cherries, and sweetened, if required, with honey or treacle. This favourite condiment is sold in moulds or slices, by stationary or ambulatory moohalybyjees. They traverse the streets, or station themselves under large umbrellas in the great thoroughfares, attracting purchasers with cries of " Moohalybyjee ! moohalybyjee ! byjee ! jee ! Elenka ! Catinka ! Mariunka !* My soul ! my heart ! come, buy my heaven-made moohalybee." This composition is also sold diluted and warm. It is then called syjak paluda, and is eaten for breakfast.

The Turks, who are much given to compliment each other's personal appearance, are not adverse to flatter strangers, when the talismanic baksish is likely to be the return. Sometimes they employ moohalybee and halva as vehicles of gratulatory comparison.

A gallant captain of the Royal Navy, whose corvette rode at anchor at Tophana, was one day surprised at being the object of a similar comparison. Having gone to the hammam, our captain laid aside his vestments, and, in exchange, attired himself in the coloured cloths supplied at the bath for the purpose. Scarcely had he ex-

* Diminutives of the Greek names Helen, Catherine, Mary.

hibited himself in his two-thirds uncovered state, when the dellak (bath attendant), whose business it is to scrub and kneed bathers, started back, threw up both hands, and exclaimed, "Mashallah! What whiteness! It is dazzling! Who ever saw its equal! Ya sofy (oh, most pure one.* The out must be emblematic of the inside. Oh, halva! oh, moohalybee! What are ye when compared to this?—Dirt. Bash oostan—upon my head it is so."

Higher up in Aladsha Hammam Street are the shops of several shekerjee (confectioners), whose trade is among the most conspicuous and profitable in the city. The different sweetmeats are symmetrically arranged, in vases, packets, or flat baskets, ornamented with gilt paper, and covered with coloured gauze, fastened with ribbons. Sticks of red and white candy, and small glass cups, filled with candied cherry, mulberry and plum pulp, for sherbets, are suspended from the ceiling, interspersed with coloured paper and tinsel ornaments. All practical business is performed in a back shop. Here are ovens for baking, and stoves for preparing various preserves; copper pans for mixing the pulp, and large, flat copper heaters, on which the fluid is poured, candied, dried, and then cut up in diamond-shaped cakes for use. The principal manufactory for candied fruits is at Galata, where the art, first introduced by the Genoese, is still carried on extensively by Italian and Swiss settlers.

Articles sold by confectioners are limited to those of which fruit and sugar constitute the main ingredient. The trade is distinct from that of the beurekjee, who

* An attribute of the Prophet.

sell baked articles, of which oil, butter, honey, and flour, form the basis. The consumption of all kinds of sweetmeats and cakes is immense. No excursion by land or water is complete without an ample provision. For this "sweet tooth," Osmanlis have a fair religious pretext; the Prophet having said, "The love of sweets springs from faith," and "True believers are sweet, and infidels sour." Many shekerjee adorn their shops with these precepts, framed and glazed.

All articles made by confectioners are classed under the head of shekerlama (sugared things.) The most renowned of these is rakhatlacom (giving rest to the throat.) This is a gelatinous substance, consisting of the pulp of white grapes or mulberries, semolina flour, honey, sugar, rose-water, and kernels of apricots. It is sold in long rolls or slices at 8 piastres the oka. A small morsel, as a preliminary to a glass of cold water, is agreeable and refreshing. But this, as well as almost all other confectionary in Turkey, is sweet to insipidity, and, from the prevalent use of strong rose-water, wants variety and flavour. Fatmeh, the Prophet's daughter, has the credit of being its inventor. She is said to have agreeably surprised her husband, Ali, with a portion, at their first honeymoon breakfast.

A principal branch of the beurekjee (pastrycooks) trade is that of the poghadshajee, who are all Turks or Greeks. They sell an unctuous cake, composed of flour and suet,* called poghadsha. Of this there are several

* Though this suet is called butter by the natives, it is, in fact, nothing but beef or mutton fat. Fresh butter is almost unknown, and salted is little used save by Perotes and Franks.

kinds, viz. pinerly (cheese), etly (meat), and saady (plain), that is, without stuffing. There is also a fourth called koorou (hollow) when it is dry. The Greeks make a fifth kind for their fast days with oil, either plain or stuffed with onions. For festivals they also bake an excellent cake or flat bun, made of flour, eggs, sugar, and butter, called tchorek. The poghadshajee also make beurek. Thence the name of the trade in general. Itinerant beurekjee constantly traverse the streets, calling out, “’Sidjak ! ’sidjak beurek ! tâza beurek ! (hot, all hot, buy my fresh cake.) The same artists manufacture semit, a composition of sesame flour and water without butter, excepting during Ramazan, when it is mixed with suet, and sells at double price. These light cakes are made in rings, a foot in diameter, and retailed by itinerant semitjee, who also sell biscuits called gevrek, composed of wheat flour and the water in which dried peas have been boiled.

A distinct branch of the above trades is that of the koorabyajee, who sell sweet puffs, made of fine wheat flour, butter, and sugar. They likewise manufacture ravany and lokum, soft cakes, made of semolina, eggs, sugar, butter, and milk.

Though not directly connected with pastrycooks or confectioners, the dealers of leblebee (parched peas) may here be mentioned. The itinerant leblebyjees deal also in old iron. They exchange their parched peas, at the rate of 100 drachms for four hundred of rusty iron or old nails, and drive a profitable trade with the servants of Pera.

Stambol, Galata, and Pera, abound in itinerant members of the above trades, who follow each other in quick succession, roaring out their goods. One of the greatest annoyances, from daylight until nearly mid-day, is the noise made by the walking salesmen, of some fifty different commodities. Their cries are all equally loud and inharmonious; but none worse than the harsh roar of the dealers in sheep's brains and tongues.

Another and most profitable article of the pastrycooks' trade must not be omitted, namely kataif (cut velvet.) It is of two kinds, the manufacture of which, carried on in open shops, invariably attracts the attention of strangers. One variety consists of a rich pancake, composed of semolina flour,* eggs, milk, butter, and sugar, in the middle of which vermicelli, maccaroni, or clotted cream (kaimak) is introduced. It is a favourite dish with all classes. That called seraiee kataify (palace velvet) is most fashionable. Indeed, many officers of the Sultan's household pride themselves upon making this dish. In the palaces of Tcheraghan and Beshiktash the chamberlains, equerries, and superior black aghas, have a kitchen fitted up with marble, and provided with stoves and utensils, where they beguile the tedium of "waiting" by making these pancakes. To produce a seraiee kataif, worthy of being tasted by the Sultan, is regarded by them as a great honour.

* Semolina with pure water is exclusively employed for manufacturing maccaroni, vermicelli, and different articles, under the head of Italian paste. It is merely fine wheat ground to an impalpable powder, and passed through exceedingly fine sieves.

The second and more common kind is somewhat like fine Neapolitan macaroni. The paste, made fluid with rose-water, is placed in a small receiver, perforated at the bottom like the spout of a watering-pot. This implement is waved to and fro over a large circular copper-plate, moderately heated upon a stove ; the mixture, passing through the holes in long filaments, soon dries, and is taken off ready for sale in bunches or strings, and sold by the oka.*

Kataifjee are not always honest or fortunate in their attempts to sell light weight. It is related that the grand vizir, Izet Mehemet Pacha, walking one day through the streets in disguise, stopped before one of the kataif shops, and, after watching the owner as he served different customers, thought that he detected short weight. He consequently demanded half an oka, which he received and paid for ; then, calling to his attendants, he bade them draw forth the scales and weights carried by them for the purpose of discovering short measure. Upon weighing the kataif purchased by the grand vizir, it was proved that several drachms were wanting. Thereupon, Izet Mehemet ordered the dealer to produce his own weights, which turned out to be false. The punishment was summary, and not inappropriate. Half a dozen sturdy kavass† seized the pur-

* An oka consists of 400 drachms, equal to 44 ounces avoirdupois.

† Kavass supply the place of the ancient Janissaries at the police stations and foreign legations. The word literally means “ an archer.” The derivation is contested ; but Mr. Redhouse, the learned compiler of the new Turkish, Arabic, and Persian dictionary, recently printed at Constantinople, informed me that he considered kavass to be the reduplicative participle of kavassa, to shoot with a bow.

veyor, who, in spite of shouts and protestations, was lifted and seated upon his own copper-plate, and there subjected during some minutes to the process of being converted into kataif.

Confectionary does not form a distinct portion of a Turkish dinner; it is generally eaten at luncheon, or at intervening periods of the day. Sweetmeats, such as preserved strawberries or cherries, are usually offered with fresh water when visitors arrive, especially by Armenians. At circumcision feasts and weddings vast quantities of confectionary are consumed; trays and baskets filled with every possible variety are handed round to guests.

Adam has the credit of having invented confectionary; but the patron of all trades connected with sweet condiments is Omer Halvajy, a cotemporary and kinsman of the Prophet. He it was who had the honour of making kataif, halva, and rakhatlacoorn for Kadyja, Ayesha, Zeinab, and the rest of Mohammed's numerous harem. But the Prophet, although a great advocate for the use of shekerlema by others, seems to have had more substantial tastes. According to tradition, his favourite dish was a haggis of sheep's head stewed in garlic, or a plate of young camel's tripe and onions. The latter was declared by him to be the "Lord of all dainties."

While adverting to the Prophet's predilection for these two bulbs, it may be mentioned that we are originally indebted to Satan for their production. According to vulgar belief, when the king of darkness first touched earth, after his expulsion from paradise, pungent garlic sprung up beneath his right foot, and honest onions under

the left. From this cause, perhaps, garlic is held not less sacred by the Persian yezidy, or devil-worshippers, than was the Nile lotus by the ancient Egyptians. On the other hand, it is not uncommon to see a nut of garlic fastened to the hair of children in Turkey as a preservative against the evil eye. In these superstitions, we have an example of Juvenal's—

O sanctæ gentes ! quibus hæc nascuntur in hortis
Numina.

The Kurds also pay great respect to onions. They call them “Your Excellency,” and look on them as “the pearl of vegetables.” One day, a Kurdish chief came to Stambol, saw the Sultan, and exclaimed, “Great as may be the Padishah, I only envy him on one account.”—“What may that be, in Allah’s name?” asked one of his countrymen. “What !” ejaculated the first, “can he not every day dine on the core of onions?—can we Kurds do that?” The mountaineers of Albania are not less devoted to leeks than our own Welch countrymen. They treat this vegetable with becoming respect, and venerate it as emblematic of health and fecundity.

Neither confectioners nor pastrycooks sell ices. This is a distinct branch of trade, learned from Italians settled at Galata and Pera. There is, nevertheless, no lack of manufactured ice (*dondoormak*), or of *kar* (frozen snow), for cooling water and sherbets. The latter is brought during summer from the Bythinian Olympus in large blocks, or it is stored during winter in ice-houses. The ice or snow-men form a company under the superintendence of the *karsajee bashy*. It is their business to collect

snow from the neighbouring hills and valleys during winter, and to provide supplies from Broussa, which is, however, insufficient for the demand. A projected ball at the hospitable palace of the Internuncio was recently postponed, because a sufficient quantity of frozen snow for ices and champagne could not be procured in time from Olympus.

Ice-wells are constructed in various parts of the city and suburbs. The common people are thus enabled to enjoy the luxury of a cool draught of lemonade or fruit sherbet for a few paras : where such beverages are sold, a small block of ice is always affixed to an iron prong ; this the dealer takes off and places in a tin colander, through which he repeatedly pours and thus cools the liquid. Manufactured ices are sold in many shops at Galata and Pera. During summer evenings, the walk, crowning the small burying-ground, from the well-appointed hotel of Madame Giuseppini* to the Hellenic minister's residence, is crowded with idlers of all nations, save perhaps those whom foreigners would naturally expect to meet—the Turks. Loungers seat themselves at tables placed in the road, and, defying dust and disagreeable emanations arising from the contiguous cemetery, smoke, drink punch, and eat “gellati,” furnished by the adjoining Greek coffee-houses. This is the principal solace of those who are detained during summer within the scorching and dusty precincts of unwholesome Pera.

* The best hotel, in point of table and comfort, is that “d'Angleterre.” The most agreeable as regards apartments and prospect is the Belle vue. That of Giuseppini is recommendable in many respects.

It is impossible not to be struck with the absence of every thing oriental upon these occasions. With the exception of a few old Armenian schismatics, who adhere to the monstrous black kalpak, and some scores of Catholic Armenians and Greeks in fez, the crowd is composed of Franks or of Perotes of both sexes, all attired in exaggerated European costumes, making dress hideous.

Were it not for the noble cypresses that wave over the wilderness of broken and scattered tombs beneath, for the Golden Horn and the white buildings of the Arsenal silvered by the bright moonbeams, and for the more distant domes and minarets of the city, rising in bold relief upon the starry back-ground — were it not for these, and the numerous paper lanterns that flit backward and forward in default of stationary street-lamps, a stranger might suppose himself in some retrograde Frank town suddenly peopled by the denizens of Babel; for, though his eye can scarcely discover a trace of the graceful East, his ears are assailed with the most confused mixture of languages. French, Italian, Armenian, English, German, Slavonian, Romaic, Turkish, Spanish, and half a dozen other tongues or dialects, more or less mutilated, are chattered around.

Ambulatory ice-venders (dondoormajee) frequent public places of kief,* such as the two Sweet Waters, and

* Kief has no equivalent in the English idiom. Its Arabic root is "how," and its primitive signification, health or spirits. It is applied by the Turks upon all occasions connected with ease or enjoyment. They say, "Is your kief good?" meaning your health. "I shall go to this or that place to make kief," meaning to amuse themselves. In short, the word is employed for fifty different purposes.

Armenian burying-grounds of Pera and Balykly. Their merchandize is contained in leaden pails immersed in snow, and placed within wooden buckets. Here and there, dondoormajee carry their ices in wooden celarets, gaily painted, and slung upon the backs of Mytelene ponies, neatly harnessed. In the centre is a tray and tripod stand, with the necessary cups and spoons. Their steps are generally followed by soujee (water-sellers), who carry fresh water in jars, and announce their presence with loud cries of Saook souy (cool water), or of Booz gibby, booz gibby, (like ice).

The bazars and neighbouring streets abound with itinerant water-venders, and every portion of the city and suburbs has its appointed squad of water-carriers. The former, called soujee, have just been mentioned; the latter, called saka, are of two kinds, foot and horse. The one wear leather cuirasses, and carry stiff leathern bags (koorba) slung over their shoulders. These they fill at the nearest fountains, and carry to appointed houses. The horse watermen lead good horses, bearing stiff leather housings, and large water-bags affixed to pack-saddles. These men perform the same service as those on foot.

There exist, also, gratis water-carriers. These men are employed, in virtue of some charitable legacy made wakoof, to distribute water to the poor. They traverse the crowded thoroughfares with a leather water-bag slung over their shoulders, and a brass cup in their hands. They present water to all who may ask for a draught. Among these are two or three dervishes.

One of them, a Mevlevy, is well known throughout the city. Our vignette, at the commencement of the sixth chapter of vol. i., presents a slight sketch of this worthy individual.

The saka form a distinct and extensive corporation, and are all, with few exceptions, Armenians and Turks. The patron of Turkish foot water-carriers is a certain Suleiman Kufaly, a native of Kufa, as his name indicates. He had the honour of slaking the Prophet's thirst. Water-carriers are all under the superintendence of the Sakabashy. Their numbers are limited. The regulations of their guild are severe, and well calculated for public utility. As they have access to the interior of houses at almost all hours, strict attention is paid to their character, and they have the reputation of great probity. But complaints are not unfrequently heard of their amorous propensities, and of their taking advantage of the confidence reposed in them, to carry on intrigues for themselves or others with inferior inmates of harems.

The leathern sack (koorba), of the foot saka contains ten and a half gallons. Its contents are sold for eight or ten paras (a halfpenny), according to distance. This is their perquisite, as water is supplied gratis at all fountains. A certain number of saka are attached to each quarter, and they can only draw water in turn from the fountain allotted to each squad. These men are required to attend at all fires with their koorba; and, as the number of registered saka amounts to 5,000, there

is no lack of assistance upon these oft-recurring occasions.

The saka are much respected by the people. Their utility places them under the safeguard of public protection. To maltreat or wound a saka is felt as an insult, and an assault upon the health and religion of the mahal (quarter) to which he may belong. This does not always save them from persecution and death.

During the first Greek revolution, three Greek sakas, said to exercise great influence over the Christians of the Fanar and neighbouring quarter, were suspected of exciting the people to revolt. An order was therefore issued by Halet Effendy, then all-powerful in the Mabaïn, for their decapitation. The sentence, forthwith executed, had well-nigh produced the effects which Halet was desirous of averting. Among the most clamorous of the friends of the deceased men was a Greek barber, who lived hard by, and was also a man of influence in the Fanar. This being reported to Halet, as he was sitting with several other persons in the Council Chamber, he exclaimed, "The infidel latherer dares murmur—eh? Good! we will find a way to silence him. Go!" continued he, addressing the chief tchaoosh, who stood near the entrance curtain,—“Go, and hang up this barber at his own door.”

The tchaoosh was about to depart with the usual reply of "On my head be it," when one of the Effendy present rose, and said in a whisper to Halet, "I beg this barber's life. He has shaved my head for ten years.

He is the cleverest man of his craft. If he lose his head, I cannot trust mine to another barber. In God's name, let his remain where it is." "Peky!" rejoined Halet, "I am willing to oblige you, but an example must be made, or these infidels will spit on our beards instead of shaving our heads. Hearken, tchaooshi bashy," continued he, "next door to the barber lives a fruiterer; let him be strung up among his pumpkins, that will do as well;" and so the unfortunate and innocent fruiterer's body was seen dangling from the projecting eave of his shop within two hours.

Retribution soon fell upon Halet Effendy. Ere long he was disgraced and banished to Adrianople. A few days later, an order for his death was signed by Sultan Mahmoud. His head was brought back to Constantinople in salt, and publicly exposed at the Seraglio gate on the 4th of December, 1822. A yafta affixed above it announced, among other causes for execution, his having sacrificed many innocent persons to his perversity and thirst for blood.

Having touched upon the subject of watermen, it will not be inappropriate to describe the mode in which the different quarters of Constantinople are supplied with this most essential element.

The whole of the water that supplies the great tanks (taksim)* of the city and suburbs, and thence flows into public and private fountains and wells, is drawn from

* The word taksim means, literally, distribution. It is applied to the tanks, as the water distributed to the different quarters issues from them by means of pipes.

the springs and small rivulets that rise upon the woody eminences, spurs of the Balkan, contiguous to the villages of Belgrade, Pyrgos, Aivat Bend, Djebedshy Kouy, Petinohory, and Baghtshy Kouy,* the height of which eminences above the sea-level varies from a maximum of 750 to a minimum of 350 feet, while the highest point of Constantinople or Pera does not exceed 410 feet, and is consequently 40 feet below the medium altitude of the supplying sources.

These sources are most carefully guarded. No trees or underwood are permitted to be cut within what may be called the water-district, in order not only that the foliage may attract moisture, but that it may shade the springs during the great summer heats. The peasantry are not allowed to sink wells, or to appropriate water for irrigation from any sources that are not below the level of the channels that connect the bends (reservoirs) with the city tanks, nor can buffaloes or other cattle bathe in or disturb the springs or rivulets.† The water thus collected is guided into seven great bends, solidly dammed with masonry, and supplied with sluices. The overflowings are conducted into subsidiary basins of masonry, called bash havooz (head basins), which act as intermediary recipients between the reservoirs, or serve as additional sources of supply.

* The village of Pyrgos, called Borgas (the tower) by the Turks, derives its name from a water-tower called Chateau d'Eau by the French, which was erected in 1184 by the Emperor Andronicus Comenus, whom Montesquieu calls the Greek Nero.

† Bend, properly speaking, means a dyke or dam. It is employed in the sense *pars pro toto*.

The bends are situated at the heads of ravines, branching from the most elevated points, and forming the valleys of Pyrgos, Belgrade, Evahuddinn, Pacha Deressy, and Baghtshy Kouy.*

The first bend is called Aivat, or Pyrgos, north-west of Belgrade. It was entirely constructed by Mustafa III., in 1765.

The second and third, the one south, and the other north of Belgrade, in the valley of Evahuddinn, are termed *buyuk* (great), and *esky* (old.) One was built or restored by Achmet III. in 1714; the other is attributed to Suleiman, but was also restored by Achmet.

The fourth, to the south-west of Belgrade, is Pasha Deressy, also attributed to Suleiman.

The fifth, sometimes called *yeny* (new), was erected by Mahmoud II. in 1817, and is the handsomest, though not the largest of these constructions.†

The sixth and seventh, named Valida and Mahmoud, are to the north of Baghtshy Kouy. The first was built by the mother of Mahmoud I., and the second by that Sultan himself, about the year 1732.

These reservoirs are principally formed by damming up the upper portion of a ravine, by means of a solid embankment of masonry, from eighteen to twenty feet

* See Map.

† Some of Mahmoud II.'s courtiers, hearing him say that he wished to erect a work of public utility, observed that nothing was wanting but a bend, whereby he would eclipse and wash out the memory of his namesake Mahmoud I. To this the Sultan replied, "That is a bad comparison. Mahmoud I. ate so much dirt that he had need of a deluge to cleanse his throat."

in thickness, supported by strong counterforts. Those of the Valida and Mahmoud II. are fronted with marble. A broad paved walk traverses the dam, on which are stone or marble seats. Some are ornamented with gilded inscriptions on a green ground, indicating the names of founders, or rather of restorers. That upon the Buyuk bend says, "The waters, affrighted at the stupendous work, recoiled in terror at the sight." By an edict of Achmet III., any person convicted of injuring a bend was condemned, if residing in the neighbourhood, to have his house razed—if a stranger, to be sent to the galleys.

Bash havooz are circular basins of masonry, lined with khorassan mixed with tow. Their diameter varies from thirty to forty, and their depth from fifteen to twenty feet. Stone steps conduct to the bottom. They receive the overflowings from the bends by means of arched channels, and these channels, being afterwards continued, conduct water in any direction that may be required. If there be any surplus, it runs off by waste pipes, and serves to nourish the adjacent springs. The largest bash havooz is near Pyrgos, and was built in 1620 by the unfortunate Osman II. It is filled by water conveyed to it by two aqueducts, called Ozoon and Guzelshy Kemary, (the long and beautiful). The body of water, after entering this great basin, flows through one channel, and passes over the valley of Ali Bey Kouy, by the aqueducts of Justinian and Djebedshy Kouy, and thence to Egri Kapou.

Of these aqueducts (kemer), there are only six worthy

of notice. The first, or most easterly, which forms a conspicuous object from the Bosphorus, runs across the valley of Baghtshy Kouy, at the point where it opens into that of Buyukdery. It was erected by Mahmoud I., and receives the waters of bends numbers six and seven, which are thence conveyed by means of subterranean channels (*sou yollou*), to the great taksim of Pera, and to that upon the eminences further north, between the burying-ground and new hospital.

The first of these taksim is charged with distributing water to the whole of the suburbs, on the left bank of the Golden Horn, from Khass Kouy to Fondookly, while the latter supplies Dolma Baghtshy and Beshiktash. A third taksim, upon the heights above Ortakouy, furnishes the neighbouring villages and palace of Tcheraghan. All other places, from Koorou Tchesma to Buyukdery, are supplied by water drawn from the above-mentioned aqueduct, or direct from its two feeders, the contiguous bends. The extreme length of the Baghtshy Kouy aqueduct is 1270 feet; its altitude 82 in the centre. The road from Buyukdery to Belgrade, one of the most picturesque rides in the neighbourhood, passes underneath.

The second aqueduct, situated in the vicinity of Pyrgos, and stretching across the valley of Petinohory, is called Ozoon Kemary, (long aqueduct). It is 2,000 feet in length, and 80 in height. It is supposed to have been erected, or, at all events, completely rebuilt, by Suleiman the Great.

The third, called by some Guzelshy (the handsome),

and by others Dirsekjy (elbow) Kemary, from its angular form, is divided into two portions, separated by the narrow crest of the eminences that rise between the valley of Pyrgos and Beilik Mandra. The length of the two portions, which unite upon the summit of the intervening height, is 1,025 feet, and the extreme altitude 100. This aqueduct, also attributed to Suleiman, is said to have been constructed by the great architect Sinan; but Byzantine authors ascribe its erection to one of the Emperors of the 12th century.

The fourth, called Justinian by Franks, and Muallak Kemary by Turks, is thrown across the valley of Ali Bey Kouy, at no great distance from the Sweet Waters. Its length is 725 feet, and its central altitude 110 feet. It consists of two arched stories, the lower exceeding the upper range both in span and height. Both are interspersed with smaller arches, which add to its lightness, without diminishing the solidity. The base is fifty-six feet wide, but this width gradually diminishes until it decreases to about fifty inches, within four feet of the summit. The space within this contracted portion forms two parallel water-channels, each fifteen inches wide. These are secured from the weather by strong flat tiles, offering a narrow path for the sou-yoljee (water-way men), whose business it is to attend to cleansing and repairs.

The construction of this aqueduct has been attributed to Justinian, and thence it is supposed to have been erected somewhere about the year A. D. 538, by Anthemius and Isidorus, the two renowned architects of

Tralles and Milete, in Asia Minor, who built Aya Sofia. But, in contradiction to this supposition, Procopius makes no mention of this aqueduct in his *Liber de Edificiis*, wherein are enumerated all great works erected during Justinian's reign, from 527 to 565. Some Byzantine authors ascribe the original building to the tyrant Andronicus Comnenus, A. D. 1184, but Nicetas Choniatas, cited by Andreossy, observes that Andronicus II., who reigned scarcely two years, merely repaired the whole structure. Andreossy is also of opinion that the aqueduct was erected by the great Constantine. This hypothesis is confirmed by comparing the structure with other remnants of the earliest Greco-Byzantine epoch.

The fifth, Pacha Deressy Kemary, south-west of Belgrade, is one of the most remarkable. Its length is 1,340 feet, and its height 80 feet. It serves to convey the produce of the streams and springs of the valleys, and that of Eski, Buyuk, Yeny, and Pasha Deressy bends, to the great conduit that feeds the Elbow aqueduct.

The sixth traverses the valley west of Djebedshy Kouy, and is considered the most ancient of all. It bears the appearance, nevertheless, of a comparatively modern structure, and is attributed by Moslems to Mohammed II. It is 475 feet long, and 85 high. A bash havooz, connected with this aqueduct, is situated within a short distance southward.

The picturesque aqueduct of Valens, being within the walls, the description shall be reserved until we reach its vicinity.

The water conveyed to Justinian's aqueduct, by the

intervention of those called "long" and "crooked," is carried, by a continuation of vaulted channels and *souterazy*, to the great *tak-sim* of *Egri Kapou*. This reservoir, erected by Constantine, and repaired, as the inscriptions indicate, by Achmet III. and Mahmoud II., is situated immediately south of the gate, whence it derives its name. It is the principal distributor that supplies Constantinople, through the medium of arched channels and *souterazy*, which serve to fill the auxiliary reservoirs of the *Seraglio*, *Aya Sofia*, *Yeny Baghtshy*, *Yéry Batan Serai*, *Narly Kapou*, *At Bazary*, &c. &c.

These again redistribute water to cisterns, baths, mosques, common fountains, and *sebil khana*, as far as the Seven Towers. The great tank of Sultan Bajazet is, however, supplied by a distinct line of conduits, having their contributing sources west and south-west of *Kavass* and *Muderiss Kouy*. The waters in their progress pass over an aqueduct called *Khavass Kouy Kemarky*, fast falling into decay. *St. Stefano* and its vicinity depend upon springs, rising in the hills of *Karamatly*, about seventeen miles from the walls.

It will be seen from the above, that the grand system of water provision, emanating from an irregular circle, of which *Belgrade* may be taken as the centre, is divided into two main channels of supply, leading to two great central points, one on the left, the other on the right bank of the *Golden Horn*; the two bends and aqueduct of *Baghtshy Kouy* being exclusively devoted to the former, whilst the waters of all remaining reservoirs serve to feed the latter, after traversing *Ozoon*, *Guzelshy*, *Pacha Deressy*, *Djebedshy Kouy*, and *Muallak* (Jus-

tinian) aqueducts. It is almost needless to add that this system renders it difficult to fortify Stambol, or, in other words, to defend the city when fortified. The whole supply of water being from without, and consequently at the mercy of assailants, protracted defence would be impracticable.

The height of the great Pera taksim, above the sea level, is about 330 feet, therefore 120 feet below the medium level of its parent springs. The altitude of Egri Kapou distributer is not more than 120 feet above the sea, and consequently 230 feet below the minimum level of contributing sources.

To have conveyed the waters from the different bends to their ultimate destination over the many intervening valleys and ravines, a distance of nearly ten miles, by a continuous system of aqueducts, would have caused and perpetuated an insupportable expense.* Therefore the first great water ducts having been completed, succeeding benefactors resolved to adopt the more simple and economical plan of the hydraulic level, improved by intervening souterazy (water-balances or levels), employed in Syria and Arabia. These constructions consist of truncated pyramids of masonry, of different heights and dimensions, according to position and the volume of water they are required to convey. They are placed in valleys, ravines, or other spots, and, acting upon the principle of hydraulic levels, serve as inverted syphons.

* The length of the water-channel from the Bash havooz of Pyrgos to Egri Kapou is calculated at nine miles one furlong.

Whatever may be their altitude or dimensions, the same principles of construction are maintained. Upon the side nearest to the channel of supply they are furnished with earthen pipes, through which the fluid, ascending by its own impulse, mounts to the summit. Here the ascending pipes terminate, and discharge their contents into a small moosluk (water-guage or cistern,) lined with khorassan and lukium. Upon the opposite side are one or more orifices, from two to three inches lower than the supplying tubes. After circulating, and being exposed to the pressure and renovating action of the atmosphere, the water departs through these orifices, and descends through pipes communicating with underground channels, which convey it to the next souterazy on the line of the taksim, or distribute it to lateral tanks.

Thus these columns not only supply the place of aqueducts, and thereby produce an immense saving, but, the moosluk on the summits being exposed to atmospheric action, serve as propellents and purifiers, and also as intermediary receivers, whence water can be turned in any required direction. They likewise enable the sou yoljee to discover the immediate spot when fissures or obstructions occur in underground channels. Care is taken that the distributing orifice of each souterazy shall be somewhat lower than the preceding. Thus, while the ascending impulse remains undiminished, the descending vigour is increased.*

* Foreign legations are privileged to establish distinct pipes connected with the nearest and most convenient tank or souterazy, for their exclusive use.

Souterazy of communication are continued within the city, and may be seen in various quarters. A few—for instance, that in the colonnade, near the Shalhzadeh mosque—are handsomely ornamented. Iron stanchions or rough morsels of stone, as represented in our vignette, project from the sides of some. These serve as ladders. Others, such as those in the “powder magazine valley,” near Piali Pasha, and at the moosluk between Pera and Buyukdery, have stairs inside. This moosluk receives water from the bends of Baghtshy Kouy, and supplies divers villages on the Bosphorus from Bebek to Yeny Kouy. Moosluk, strictly speaking, means a spigot; but it is employed in the more enlarged sense for a guage or receiver. These, being calculated to admit a given quantity, enable the watermen to regulate both supply and consumption.

It has been objected that, according to the common law of hydraulics, these syphons are superfluous, as the water would find its level, and reach its destination without the aid of souterazy, if conducted through an uninterrupted line of closed pipes, with occasional ventilators. This is true as regards general principles, and short distances. But the fluid is in most instances required to traverse a distance of more than nine miles, and, considering the quantity of sediment, and want of air that would accrue, it is probable that perpetual stoppages and leakings would take place, and that the loss by filtration would be equal to half the supply. The water would also be less salubrious; the expence

of repairs would be augmented, and the watermen would frequently be unable to discover defects without laborious search. The advantage of just calculation for lateral supply would also be wanting.

The first inventors of souterazy are not positively known. They are attributed, however, to the Damascus and Bagdad Arabs, who introduced them into Spain. This is proved by remnants of water-columns met with at Talavera de le Reyna, Cordova, and in other parts of the Peninsula, where those wonderful people have left many other traces of their scientific superiority and architectural skill. Von Hammer, quoting Pliny, lib. xxxi., c. 6., says that the souterazy are the same as the water-guages (*libramentum aquæ*) of the ancient Romans, and thence attributes the invention to the latter. This, however, is in opposition to received opinions, which concur in ascribing them to the Arabs.

Having thus described the bends, bash havoozi, sou yollou (water-conduits,) kemer, and souterazy, which form the principal chain of supply and conveyance, I will add a few remarks upon the construction of the taksim, that complete the link.

The two great parent "distributers" are at Egri Kapou, and Pera. Both are similar in principle, though differing in form. These and other large taksim are divided into two distinct portions—the tanks and the distributing chambers.

The former are oblong buildings of solid masonry, with vaulted roofs, covered with strong slabs or tiles.

The interior is closely cemented with khorassan, and then plastered with lukium. The impervious and adhesive qualities of this latter mixture are so efficacious, that, although some taksim are entirely beneath the earth, and thus perpetually exposed to outward infiltrations as well as inward pressure, and undoubtedly coeval with the earliest Byzantine monarchs, yet there is no record of their requiring repairs or of their having ever leaked.*

The tanks have iron traps in the roofs to admit light and air, and a door at the extremity. These reservoirs, which are of sufficient capacity to hold many thousand tons of water, receive supplies direct from the bends. The water flows from them through a vaulted conduit, into the distributing chamber.

The latter are built in a square or octagonal form, vaulted and faced internally with stone or marble, and lighted by an orifice in the roof.

Three-fourths of the interior are divided into as

* This composition, if unknown in England, might be introduced with advantage. Its simplicity and durability are remarkable. Water pipes of burned clay or metal, joined and coated with lukium, which, when dry, becomes as hard as stone, resist the effects of humidity for ages. The following is the receipt, as now used by the sou yoljee.

Take one hundred pounds of fresh kilned lime, finest quality, reduced to powder, ten quarts of pure linseed oil, and one or two ounces of cotton. Manipulate the lime, gradually mixing the oil and cotton in a wooden trough, until the mixture assumes the consistence of loaf-dough. Let it dry, and then break it into cakes for store or use. When required for the latter, take a sufficient quantity, moisten it with linseed oil, and with this paste give two or more coatings to the wall or pipes, allowing each coating to dry. Pipes of metal or clay can be hermetically joined by twisting well carded hemp, saturated with lukium, round the interstices, and making it fast with cord also dipped in the mixture.

many compartments (moosslouk) as there may be distinct subsidiary reservoirs to supply.* The remainder, B, is left as a passage for the sou yoljee (water-way-men). A portion of the latter, C, forms an elevated seat, whereon visitors or proprietors may repose. The water, coming from the tributary tank or nearest souterazy, flows through an arched aperture in one of the angles, F., and circulates in a large compartment occupying one or more faces, D. This feeds the principal issue, G, which, being flush with the floor, is always sure to receive a supply, so long as a drop remains in D. As soon as the fluid in this compartment has reached a given height, the surplus passes into the subdivisions, EEE, through funnel-shaped metal orifices, called massoor and loola III, which are fixed about three inches below the rim of the marble divisions, separating the compartments.

In the event of there being an excess of water in the first compartment, DD, and of its rising above the orifices to the brim, the surplus passes through semicircular apertures, drilled in the upper rim, KKK, dividing DD from Æ, and thence flows into EE through the orifices or massoor. By this means, whilst the grand delivering conduit, G, is always sure of its supply, there is no loss in case of flood. At the same time, in order to prevent the conduit G from absorbing more than its fair portion, the orifice is partly stopped, as occasion may require, and the balance thus preserved.

The massoor are about one-sixth of an inch in dia-

* See subjoined ground-plan of Egri Kapoussy taksim.

meter, and the loola eight times that size. Both permit the flow of a certain quantity of water within a given period, and thus enable the watermen to calculate the distribution. The word loola signifies a tube or chimney, also the bowl of a pipe; massoor also signifies a tube of inferior dimensions. After passing through these orifices into the smaller moosluk,* the water continues its progress to subsidiary reservoirs, through vaulted apertures, H H, similar to but smaller than that by which it enters D. The grand channel G, which conducts the water from Egri Kapou to Aya Sofia and the quarters below Sultan Mohammed's mosque, is large enough, however, to admit the passage of a sou yoljee.

It sometimes occurs that one subdivision requires a greater supply of water than another; the guardians then stop as many loolas or massoor as may regulate the flow. This is done with the aid of a few wood-shavings, which are introduced into the inward or funnel side of the orifices. The large issues are dammed by a sack filled with the same cheap and efficacious material. A simple process is also employed to stop cracks or leaks, in the conduits of masonry connecting the taksim with its recipients. For this purpose, a provision of sawdust is always at hand, and the sou yoljee on duty occasionally throws a small quantity into the compartment near G and H H, which, being carried down by the force of the current, finds its way into the fissures, and effectually prevents leakage.

* Waterguage.

Care being taken by the water inspector (sou naziry) and his agents to regulate, as far as possible, the supply to the demand of each quarter, an attempt has been made to calculate the population thereby. This, however, is a most uncertain basis. Calculation by this mode is rendered nearly impossible, from the quantity of water used and wasted in washing linen and in scouring walls and floors of houses, both of which are carefully cleansed at least once a week. Besides, although it were possible to prove the quantity of water supplied, this supply would offer no approximative index to consumers. However, taking the whole number of massoor at about 2160, each giving, as above stated, 1000 gallons in twelve hours, it results that a daily supply of more than two million gallons is distributed through the city and immediate suburbs, which, supposing the population to amount to 800,000 souls for these parts, including Eyoub and Beshiktash, would allow two gallons and a half for each individual, exclusively of rain water preserved in the tanks of mosques and private dwellings, and water drawn from wells, that are sunk in all tolerably-sized tenements.

The calculation of 800,000 souls, exclusive of Scutari and the Bosphorus villages on both sides, amounting, according to the same calculation, to a total of more than one million, is merely approximative.* I endeavoured, by repeated inquiries and investigations, to arrive at some definite conclusion, but was constantly

* This supposes the population of the Bosphorus from Beshiktash and Scutari to the Black Sea to amount to 200,000 souls.

baffled. The above calculation is taken from the best informed persons, Moslem and Christian, who founded their data upon the assertions of the mayors, magistrates, and innâms of the town and suburbs. These data, combined with personal inquiries at the millers' and great bakers', led to the above conclusion. Andreossy reckoned the population of the city and immediate suburbs at 630,000 in 1814, shortly after the terrible plague which, in 1812, carried off nearly 150,000 souls. Since that time the Turkish population has most rapidly augmented, and the influx of Christians (rayas) has been most extensive, as is proved by the number of houses built in every direction in the quarters inhabited by them.

Water flowing from the taksim is far from pure or clear, especially after rain. It contains much sediment and decomposed vegetable matter, and, when first gushing from the bends or bash havooz, is scarcely potable. Its long passage through the channels, and its airing in the souterazy, have the effect of improving its quality, and it is not considered unwholesome by medical men. Turks attach much importance to a supply of pure water, and are as nice judges of this natural beverage as are Europeans of choice wine. The result is, that all who can afford the expence deal with water-sellers, who send small tubs to be filled at various renowned spring contiguous to the Bosphorus.

Among the springs on the European shore, the waters of which are most esteemed, and supposed to possess, in a greater or less degree, the required cardinal qualities, are those of Defterdar 'Skelessy, close to Eyoub;

Mir Akhor, near the European Sweet Waters; Yeny Kouy and Stenia, in the pleasant valley, near the farm of Tahir Pasha; and the Chestnut, Filbert, and Sultan's springs in the Valley of Roses, beyond Buyukdery, which latter source has the honour of refreshing the imperial harem. The most famous springs on the Asiatic side are Kara Koulak, behind the Giant's Mountain; Tchamlidsha, between Scutary and Beglerbey; and a spring rising upon an eminence in the vicinity of Boulgerloo. Of these Kara Koulak and Mir Akhor are most in vogue.

The company of Sou Yoljee, to whom the whole water system is confided, remains to be mentioned. This company, under the direction of a sou naziry (water inspector), appointed by the Porte, and of several sub-inspectors, consists of nearly five hundred men, half Turks, and the remainder Albanians, exclusively natives, or descended from natives, of Loonjiara, in the Epirus. The latter, according to their own assertions, have possessed the art of constructing underground water-channels, aqueducts, bends, taksim, and souterazy, from time immemorial; and their ancestors are said to have learned this art at a remote epoch from the Arabs. They now affect to preserve it as a secret in their families, and educate their sons exclusively for the profession. So soon as the lads can support the fatigue, they serve as apprentices to their fathers, and, on the demise of the latter, succeed to the vacant employment.

In the event of an Albanian Sou Yoljee dying without sons, his office is sold by the company, for the benefit of his widow or daughters, to the senior companion: if he

should leave no children, it becomes the property of the company. The number being limited, and the pay and emoluments considerable, the places sell sometimes for as much as 100 purses (£500).

The company enjoys many privileges. Moslems are free from military conscription, servitudes, and taxes; and Christians are relieved from haratsh or other imposts. They are paid by the nazir according to the piece, independent of a small yearly salary. The revenues of all villages, within the central water districts, are made over to the nazir for this purpose.

Among the most picturesque and richly ornamented establishments under the care of the Sou Yoljee are the beautiful fountains called Sebil Khana,* the most costly of which are those at Tophana, Eyoub, and the mausoleum of the late Sultan. The general style of their architecture is florid arabesque, with long projecting and richly ornamented eaves. Their prevailing form is octangular, and the material of which they are composed marble. The windows of the chamber, whence the sebiljee liberally distribute water in brass or pewter cups, are fenced with iron gratings, elaborately gilt and designed.

The cornices are ornamented with analagous inscriptions, generally to the following effect :—"The spirit of God is on the waters"—"We have given them the waters of Al Kawzer (the river of paradise)"—"Of all living things water is the vital principle"—"In the bitter hour the Lord refreshed them with the quickening

* Roadside chambers.

drink." The latter alludes to the sufferings of Hossein at Kerbalah and to the bravery of an Arab water-carrier, who, in despite of the arrows and javelins of Yezid's soldiers, drew water from the Tigris, and lost his life in the act of presenting the grateful liquid to the parched lips of the unfortunate martyr. This water-carrier, who is revered as the patron-saint of the Horse Saka, was named Abdoul Kawzer (servant of the heavenly waters.)



TABLA (METAL WAITER); SAHN (COVERED DISH); DESTY (JUG);
KASHYK (SPOONS).

CHAPTER II.

DEALERS IN CROCKERY AND GLASS; KHANS; DRAPERS' MARKET; DRESS AND JEWELLERY.

On reaching the hill at the extremity of Aladsha Hammam Street, the left side will be found occupied by sheds tenanted by Hebrew shehshedjee, who deal in common crockery, narguilla bowls, and brass utensils. Among the latter are tassa (saucers), used to place under the bowls of pipes to prevent ashes from falling upon the floor.

Opposite to the glass-dealers are the shops of Armenian finjanjelar, who sell porcelain, plated goods, and fine Bohemian glass. Among these articles is a varied assortment of the small coffee-cups (finjan), principally from Germany, made expressly to fit the stands or saucers called zarf. The latter are like egg-cups in form, and are either of silver fillagree, brass gilt, or fine porcelain. Coffee-cups and saucers after the European fashion are scarcely known in Turkish houses.

Plates or dishes of porcelain or crockery are seldom used by Turks or schismatic Armenians ; but Greeks and Catholic Armenians, who are gradually adopting European habits, are good customers : indeed, all rich Greek families of the Fanar and Pera have adopted these habits as regards the table-service ; but schismatic Armenians, with few exceptions, are still in a state of transition. There is also much demand for ornamental glass and china. They are met with in all respectable houses, and are placed upon slabs in the tchitcheklik (recesses).* These recesses are flanked by small carved niches (oojoora), upon which various articles are symmetrically arranged. The slabs sometimes serve as pedestals for clocks ; at other times they are replaced by closets, or by bookcases neatly glazed.

The next turning upon the right hand brings the passenger into Tchakmakjelar Yokoushy (flint and steel dealers' hill).† The most remarkable objects at the commencement of this acclivity, which divides the second

* Literally, stand for flowers.

† Tchakmak means a steel for striking light. The smiths who make these articles also sell flints.

and third hills, are the shops from which the street derives its name, the stalls of dealers in rosaries (tesbih), and some of the most frequented and extensive khans.

Tesbihjees sell rosaries of all compositions and forms, both for Moslems and Christians. The latter are principally brought from Jerusalem, and are made of mother-of-pearl or stained wood. The former are generally composed of rose, box, or bone. The most esteemed are of sandal or aloes wood, mother-of-pearl, agate, coral, and sometimes of genuine pearls. Some are composed of clay or pebbles collected in the valley of Mina by pilgrims, on their return from performing their sacrifices at Mecca.

A Moslem tesbih must have ninety-nine beads divided into three equal portions by small oblong separators, which in common rosaries are of the same material as the other beads, but in those of coral or lapis lazuli consist of a more precious substance, frequently united at the top by a pearl-loop. Each grain represents an attribute of the divinity, such as *Ya Safy* (O, most pure), *Ya Adil* (O, most just), *Ya Hafiz* (all-preserver), &c. Ordinary people, when telling their beads, content themselves with ejaculating the simple invocation "Allah!" as each grain is propelled by the thumb and finger, and with repeating the profession of faith when they reach the separators; but the more devout successively repeat the whole ninety-nine attributes, prefixing to each the following short prayer called tesbihh, "May thy name be exalted, O great God!"*

* Rosaries derive their name from this prayer.

Rosaries are the invariable plaything of Mussulmans, and indeed of native Christians of all classes and both sexes. No man, whether on foot or horseback, moves without a tesbih in his pocket or his right hand ; they are essential to business and kief, and are apparently as necessary to thought as to digestion.

The loss of a rosary consisting of Darfoor onyxes had well nigh produced a terrible scandal in the Prophet's household. Mohammed's most beloved wife Ayesha, having occasion to alight from her camel upon the road from Mecca to Medina, seized this opportunity to meet a certain well-favoured Arab, named Safwân Ibn al Moattel, who had perhaps offered her a ripe pomegranate. This, however, was not managed so secretly as the tender couple might have desired. Prying eyes were peering from behind the screen of rocks—some say those of Selman the barber, others those of Omer Halvajee, the confectioner.

Evil tidings travelled as fast in those days as they are wont in ours. An envious Iago was forthcoming, who produced not a handkerchief but a rosary of onyxes as a proof of guilt. At first, the Prophet fell into great inward perturbation, and would probably have vented his choler upon Ayesha and her lover, had not policy soon superseded passion. In lieu, therefore, of seeking vengeance, he secluded himself during a short time, and then produced the 24th chapter of the Kooran, in which Ayesha's innocence is proclaimed as by divine command, and heavy anathemas are hurled against all scandal-mongers and traducers.

The khâns immediately contiguous to the rosary shops are among the handsomest and most extensive establishments of this kind in the city. These and all other khâns are wakoof, and are thus under the perpetual guardianship of different mosques. Constantinople possesses thirty-six or more of these useful edifices of various dimensions, erected for the benefit of travellers and merchants of all nations, or devoted to the reception of peculiar trades or tribes.

The majority of these khâns are immediately contiguous to the central bazars, and some have outlets communicating with them. The laws and regulations of the whole are nearly similar; but the daily or weekly rent of apartments depends upon situation and other contingencies. The frequenters of these establishments are of two classes, residents and travellers. The first consist of merchants or bankers, who hire apartments, with or without warehouses, by the month or year, and establish their counting-houses therein.

These persons generally quit their residences about eight a. m., and continue at their khân until a short time before sunset in winter, and until about ikinndy in summer. The apartments are paid by anticipation, and let unfurnished at from thirty to sixty piastres per month, according to size; lodgers furnish them as suits their convenience.

Cooking is not allowed within the precincts, but there is a khavéjee who furnishes coffee and narguillas. Food may also be brought from the neighbouring cookshops. The doors are closed soon after sunset, and neither fire

nor candles are allowed after night-prayer to those who sleep within the walls. According to the rules of all these foundations, no women can pass the night there, even though they may compose the harem of travellers arriving from distant parts. The fair sex, in such cases, take shelter in caravansaries or private houses. Females entering khâns during the day ought also to be conducted by one of the guardians. Each establishment has its kihaya or khânjee (intendant), who acts as steward and accountant to the contractor. The latter generally rents the whole building from the tutelary wakoof. The intendant has under his orders a certain number of kapidgy (porters) and oda-bashy (grooms of chambers), who keep the keys, cleanse courts and corridors, and act as fire-watchers at night.

The principal khâns thus permanently occupied are those of the Valida, erected in 1646 by Mah-Peiker (moon-shaped) Sultana, mother to Sultans Murad IV. and Ibrahim, Yeny (new) and Vezir. The latter is principally frequented by first-class Persian merchants, Armenian booksellers, and wholesale dealers in pipe-sticks. Khâns occupied temporarily by strangers differ only from the others in being less respectable and extensive, and by serving as sleeping apartments to their occupants. Were it not for their being unprovided with cookshops, and their being subject to the same internal regulations as the great khans, they would be similar to caravansaries.

The three great establishments situated in Tchakmak-jelar Yokoushy are Zunbul (hyacinth), Yeny, and Valida khâns. The first is the principal resort of Persian dealers

in the coarse cheap shawls of Kerman, worn by the Fanariote and Perote women in the Frank fashion, or by Turks and Armenians of both sexes as waist-girdles. These articles are sold at an average of 500 piastres each; the finer qualities cost from 1500 to 2500 piastres.

The second khan, immediately opposite, is the largest in the city. It consists of a vast quadrangle of masonry, having three stories with covered galleries supported by stone pillars running round each. It contains from three hundred and twenty to three hundred and fifty apartments of different sizes, an abundant supply of water, and commodious fire-proof warehouses. It has two entrances, one for horses and camels, opening into the basement story, and another for foot-passengers, communicating from the second story with the quarter of Mahmoud Pasha.

The third, Valida Khân, is little inferior to Yeny Khân in size. It consists of an external court and inward quadrangle, and contains some two hundred and fifty apartments on two stories, surmounted with lead-covered domes. In the centre of the inner court is a small medjid. It is provided with spacious warehouses and stabling for two hundred horses.

The strength and solidity of these buildings, their security against fire and robbery, combined with their central position and the moderate price of rent, render them equally advantageous to native and foreign merchants. They are generally well administered, kept in good repair, and produce a small but certain revenue to the foundations to which they are affiliated. But here,

as in all other financial matters in Turkey, whether fiscal or private, the system of venality and sub-letting, which *adet* has converted into law, interferes to curtail profits without diminishing the burdens of contributors. The *wakoofya*, in order to ensure a certain rent, or in obedience to founders' directions, generally let the revenues of these khâns to contractors at a fixed sum, not averaging more than one quarter piastre (halfpenny) per day for each chamber; but contractors generally quadruple or quintuple this sum.

Independent of the names of founders and dates of construction, most khans are ornamented with appropriate inscriptions, such, for instance, as the following axioms of the Prophet, who was an ardent encourager of industry and traffic: "Just and upright merchants are foremost in the ranks of those souls who are most distinguished for piety;" or, "Labour, arts, and industry are the surest safeguards against indigence."

As opportunities may not occur for returning to these subjects, I will here mention that Constantinople and its suburbs abound with caravansaries, also founded by rich and benevolent men. Here strangers can find all that Easterns require for themselves and beasts, excepting bedding, which all travellers transport with them under one form or another. Many of these hostelries are situated in the city, but the largest are at Scutari.

Nothing can be more animated and original than the great hall of these buildings, at the moment when caravans or large bodies of travellers arrive from the interior. A wild and picturesque mixture of camels, horses, and mules, in fantastic trappings, attended by men attired

in every possible garb, and armed with every possible weapon, presents itself on these occasions, and offers the most varied and interesting spectacle. The strings of camels, divided into brigades of seven, each brigade docilely following its conductor, a patient ass, are not among the least curious sights to those unpractised in Eastern travelling.

Quitting Tchakmakjelar Yokoushy by a street running parallel to the southern wall of Yeny Khân, and passing the great fountain of Saka Tchesma, whence the horse water-carriers supply the neighbouring quarters, Kashykjelar Tchsarshy (spoonmakers' market) soon presents itself. The shops consist of oval sheds, open in front, but furnished at the back with glazed closets, in which the spoons are neatly arranged in packets, intermixed with boxwood, ivory, horn, and tortoiseshell tarak (combs); khilal (toothpicks), of orange, olive wood, ivory, and other articles requisite for oriental toilets. Among these are back-scratchers of ebony, with carved mother-of-pearl handles and rough indented spatula.

Spoons are considered to be of Persian invention. Those made at Darabgerd and Khoonser of pear-wood richly carved, and light almost as a butterfly's wing, are far superior to those manufactured in Turkey. The first person who had the honour of presenting one of these instruments to the Prophet was a wood-carver of Iran. Previously to that time, Mohammed conveyed soup into his mouth with the aid of a piece of tough cake, rolled into a funnel, as is still practised by the common Arabs.

Spoons in general use are of various forms and mate-

rials. Some are of plain box-wood or ebony, neatly carved, with a piece of coral affixed to the long, tapering handle. Others have the bowl of ivory for eating stewed vegetables. Others again, for khoshab (fruit sherbet), have their bowls of tortoiseshell, fine horn, or cocoa-nut, and their handles ornamented with ivory, coral, or mother-of-pearl. At the Sultan's palace, and at some great houses, these are studded with precious stones. Spoons vary in price from 8 to 100 piastres, according to material and finish, and they are the only article of luxury upon a Turkish dinner-table, where silver or plated utensils never appear.*

It being ordained by holy law that all true believers shall cleanse their teeth after meals and at ablutions, and hair tooth-brushes being unknown, the only substitutes are, firstly, the fore-finger of the right hand, in marked contradistinction to the left, condemned to less honourable servitude; secondly, a root of orrice plant, nearly in its natural state; and, thirdly, toothpicks. The consumption of the latter is therefore considerable.

Hassan, eldest son of Ali, who was poisoned by his wife, is the patron of toothpick and back-scratcher makers. A particle of haggis having affixed itself between two of the Prophet's small teeth,† and his cat being asleep in his arms, he was put to great inconvenience, and made sundry facial contortions to rid himself of the nuisance. Seeing this, his grandson, Hassan,

* Even in the imperial palace repasts are served in covered pewter dishes not over-bright.

† The Prophet was celebrated for the smallness and regularity of his teeth.

forthwith climbed a palm tree, and, cutting off a twig, converted it into a long toothpick ; whereby the Prophet was enabled to relieve himself without disturbing his favourite.

Quitting Kashekjelar Tcharshy, and ascending the hill of Mahimoud Pasha in a south-western direction, the principal eastern entrance of the bazars appears in front. This gate is of recent construction and mean appearance. The street immediately in front is partly occupied by kurkjelar (furriers), whose principal market, however, is in a more distant quarter ; and by telokadjelar (drapers), all Greeks and Armenians.

There being only one cloth manufactory in the country, and this for the coarse and ill-dyed stuff used by the army,* the drapers import all their goods from Europe. In former days, the trade in cloth was principally confined to the lighter and finer qualities, and the brightest colours employed for shalwars and kaftans (trowsers and robes) ; but since the introduction of the asker oorouba (modern or army-dress), worn by all civil as well as military functionaries, the dark-blue and olive-brown broad-cloths of Europe are in great demand. This asker oorouba consists of plain cloth trowsers and of a single-breasted surtout, with stand-up collar, buttoned close to the neck, generally plain, but sometimes embroidered with black lace and frogs, according to the rank and taste of wearers. A simple crimson fez, with blue silk tassel, completes the attire.

* This manufactory, a government speculation, is situated at Nicomedia. Riza Pasha is now endeavouring to establish others of finer quality.

The fez is the regulation head-dress for all civil and military functionaries, and of all persons, no matter what their creed or country, in the service of the Porte. The market price is about 30 piastres. Its only ornament is a blue silken tassel, attached to the top, falling over and carefully spread around the sides. The tassel is passed through a piece of neatly cut paper, which is intended to keep the root in its place. It may be likened to a military shako without peak. The want of the latter renders it inconvenient in eastern climates.

Sultan Mahmoud, aware of this defect, endeavoured to remedy the inconvenience; but the Sheikh Islam and Oolema, who had most reluctantly consented to the adoption of the quasi Frank costume, and the abolition of the turban, or rather of the winding cloth which encircled the original red cap, objected to any further imitation of the Christian head-gear. Thus, the great reformer was compelled to sacrifice his soldiers' eyes to the religious prejudices of the church.

The following anecdote relative to this subject is narrated of Sultan Mahmoud. Finding that the troops suffered much inconvenience from the sun, he sent for the Sheikh Islam to Beglerbey palace. As soon as the venerable Mufty was announced, Mahmoud placed himself with his back to a lofty southern window, through which the mid-day beams poured with scorching heat. The Mufty having entered and made his obeisance, Mahmoud, derogating from custom, bade him be seated upon a low stool immediately opposite, and then commenced a lengthened conversation. The sun, mean

time, darted its burning rays on the Mufty's face, so that, in order to screen himself, he raised first one hand and then another, accompanying this act of self-defence by sundry bodily contortions. "Allah! Allah!" exclaimed the Sultan, "what is the matter? You are ill! or is the sight of the Sultan painful to you? Why conceal your eyes? The Padishah is not a basilisk." "Astagferullah! (God forbid!) The shadow of God is light and life to his slave," rejoined the half-broiled Mufty. "Well, then what ails you?" asked Mahmoud, enjoying the joke extremely. "Ah, ah, Mufty!" continued he, "you are waxing old; you have worn out your strength in the Sultan's service. Repose is necessary for you." — "God forbid! God forbid!" rejoined the Sheikh Islam, taking this as a hint of approaching dismissal; "God forbid, O Glory of the Universe! I am as a young lion. Inshallah! the Sultan's servant will serve him many years;" and, so saying, he endeavoured to sit tranquilly.

But the heat soon became irresistible, and at last he sunk overpowered upon the floor. The Mabainjee and attendants having hastened to his assistance and revived him, he was removed to a seat in the shade. Then Mahmoud, fixing his penetrating eyes upon the old man, said—"Now, Mufty, what have you to say against the infidel fronts to the fez? You who are 'as a young lion,' and sitting under the shadow of our presence, you have been unable to look the sun in the face. How dare you thus object to my poor soldiers' eyes being screened? Away, away! see that I eat no more dirt on

this subject—Go !” The Mufty, utterly confounded at this stratagem, withdrew, and, within forty-eight hours, there appeared a firman permitting the addition of peaks to fez.

Strange as it may appear, those who were intended to benefit by the addition now objected to it as an infidel custom ; and, the seraskier fearing a mutiny, the project was abandoned. Perhaps the prejudice against cap fronts may be founded upon the vulgar eastern notion, that Franks wear brims to their hats and peaks to their caps, because they dare not encounter the wrathful eye of the Almighty.

To return to the “ new uniform.” According to regulation, no person below the rank of mir alai (colonel), or civil functionaries of corresponding degree, are entitled to wear richly frogged coats,* but this rule is constantly evaded. A firman, forbidding all adults to adopt this military dress, unless authorized so to do from rank, was issued by the Grand Vizir Izet Mehemet in February, 1842. But the Armenians, especially the Catholics, who had assumed the coat, trowsers, and fez, were so reluctant to resume their national attire, that interest was made by several wealthy bankers and others, and the firman remained a dead letter.

Violent outcries were raised against Izet Mehemet on this account by the rayas—but unjustly. He merely desired that merchants, bankers, and shopkeepers should

* Each civil grade has its corresponding military rank as in Russia.

not make their appearance in uniforms, appointed for distinct classes in the public service.

In general, the prices of all articles of dress manufactured by Frank workmen, settled in the suburbs, exceeds those in the dearest towns in Europe. Notwithstanding this, the supply scarcely equals the demand. Civilization in this respect is making rapid strides. Already the streets of Pera and Galata are filled with shop signs, announcing "Tailors from London," "Hatters and milliners from Paris," "Boot-makers from Vienna," and "Confectioners from Marseilles."

The colour of coats worn by Turks is restricted to blue, chocolate, and olive brown. Green is reserved for Emirs, (Prophet's kin) and for khadema, or other officers of the imperial household. Even the Sultan, although entitled to adopt this colour, as khaliph and chief pontiff, never avails himself of the privilege, from a desire not to trench upon the rights of Prophet's kin. His imperial majesty's coat and trowsers, cut precisely in the European military fashion, are invariably of dark blue or brown; his mantle, the distinctive mark of royalty, is of a still darker colour, and is of light merino or angora in summer, and of some warmer texture in winter. Upon ordinary occasions, the coat is single-breasted, with metal buttons, but without embroidery.

The jealousy with which Turks, especially those of the lower classes, regard the sacred colour is sometimes exemplified by low and uncomplimentary murmurs

against those who defy their prejudices. Nor is this jealousy confined to foreigners. Should a Moslem assume the green turban, without proving his title as an Emir, he would be seized by the chief of that body, as guilty of imposture and irreligion. In case of conviction, the punishment is imprisonment, and the publication of his imposture throughout the quarter of the city where he resides. Various fethwas provide for this offence, which is not uncommon.

Disregard to the above mentioned prejudice nearly caused the death of an honest Briton, at no very remote period. During the last year of the reign of Sultan Selim III., a merchant sailor came with a vessel to the Golden Horn. His wardrobe having become inconveniently porous, he landed and proceeded to the drapers' market, where he unluckily purchased a piece of green cloth, wherewithal to repair his trowsers. Having made himself water-tight on board his vessel, he hailed a passing kayikjee, and jumped into the skiff. Not choosing to seat himself, he stood upon the narrow after-deck, balancing himself after the manner of rope-dancers. He was hastening, in this satisfactory attitude, to indulge in a merry glass of raky,* at Galata, when his boatman was accosted by a couple of those lawless ruffians, whose insolence and atrocities were terminated by Sultan Mahmoud in 1826.

“Yavash! (gently.) By the beard of our Agha. Gently, you Infidel!” exclaimed the two Janissaries,

* An execrable kind of rum, sold in great abundance at the taverns.

raising their guns, "or it shall be the worse for you." "What lubbers are those?" inquired the honest tar. Then, catching the last word of the Greek boatmen's reply, and seeing the guns pointed towards him, he roared out, "Hollah there, you Jenny Serious! avast—" But, before he could complete the sentence, one ball whizzed by his ear, and another, striking him upon the leg, dropped him upon the seat.

The bostanjy hashy (chief of the water police) chancing to pass at that moment, immediately rowed towards the aggressors, seized and threw them into prison. The sailor having been conveyed back to his ship, the matter was reported to the ambassador, who forthwith sent his first dragoman to demand satisfaction of the Porte. To this, in due time, the Reis Effendy replied, "that the Sublime Porte, in its eagerness to afford a proof of its justice and of its friendship for Great Britain, had referred the matter to the Agha of Janissaries, the proper authority, and consequently the culprits had received fifty strokes on their feet, and would have lost their heads had not the sailor been the aggressor.

"Aggressor!" re-echoed the dragoman, to whom the message was delivered. "Yes!" rejoined the Reis Effendy, "inasmuch as the sailor, without regard to prescribed laws and immemorial privileges, not only dared to patch his raiment with the sacred colour, but actually carried his contempt to such extremes, as to place one of these patches upon the most undignified portion of his person. The two Janissaries, being Emirs,

were, therefore, partly justified in regarding this proceeding as a premeditated insult against themselves and their faith." To this the first dragoman, a witty personage, put in a confidential rejoinder, observing that the Emirs were entirely wrong in regarding this as an insult, since the English were accustomed to qualify the part in question as "the seat of honour." The surprise of the Reis Effendy at this information was profound, but no further redress was granted.

The consecration of green, as the exclusive symbol of the Prophet's kin, dates from the earliest days of the Hegira. It was adopted by Ali, partly because it was the favourite colour of his father-in-law, and partly because Mohammed was attired in green at the battle of Khanndak, where, in order to spare bloodshed on both sides, he bravely defied and slew the Koureish leader in single combat.

It was also believed that the Archangel Gabriel and the legion of angels, that fought invisibly by Mohammed's side at the battle of Bedr, were attired in green. Thus all princes of the Fatemite dynasty adopted green as their distinctive colour, and all persons claiming descent from Mohammed, through his daughter, followed their example. The ignorant and impudent valets de place of Pera are accustomed to inform strangers, that the green turbans of men and the ferijees (mantles) of women indicate their being born upon Fridays. This absurdity frequently passes current.

Contiguous to the drapers' warehouses is the fragrant

and well arranged shop of Mustafa Effendy,* the most celebrated miskjee (perfumer) of the city. I shall not pause at present to describe the wares of this “prince of sweet odours,” but proceeding onward, by Adjy Tchesma (bitter fountain,) enter into Djevahir and Koyoomjelar Tcharshys (jewel and goldsmiths’ market.)

The jewel bazar, occupied exclusively by Armenians and Jews, is one of the busiest and most wealthy portions of this vast labyrinth of streets.† That part contiguous to “the bitter fountain,” and running in a direct line past the north-east entrance of the Bezes-tan, is principally occupied by dealers in rings or other ornaments, mounted with imitation stones, for which there is great demand, especially for the interior. These imitations and other large stones of brilliant appearance, but of inferior quality, are called komshu tchatladan (burst neighbour); meaning that their glitter excites envy even to bursting.

All jewellers’ shops are raised above the level of the pavement about four feet, and are open on three sides. They have an enclosed back-shop, where the work is carried on. In front is a narrow counter: on this stands one or more glass-cases, in which articles are exposed for sale. Rich jewellery is not exhibited. It is either secured in the drawers of small lockers, placed at dealers’

* The adjunct, Effendy, is assumed by all respectable tradesmen, but strictly speaking they are not more entitled to it than are London shopkeepers to the title of Esquire.

† Reference to our plan of the bazars, which has been simplified as much as possible, will enable both readers and travellers to thread their way through the intricacies of this curious establishment.

sides, or is preserved at Tchokadjelar Khân, where opulent jewellers hire apartments.

The only jewellery worn by the male sex is youzook (finger-rings) of brilliants (brilanty),* rose diamonds (roza), rubies (yacoot), emeralds (zumrut), sapphires (geuk yacoot),† opals (ainyshema), aquamarines, chrysopras, amethysts, and carbuncles (selyân). These are either set plain, or ornamented with diamonds, and worn upon the little finger of the right hand. Little importance is attached to the setting.

The names given to each form are quaint. Thus the most valued are, sugar-loaf or Dervish cap (Déda kulaf); tombstone (mezar yappessy) oblong and oval; cupola (kocbély) round oval; and square (punta).

Ladies also wear many finger-rings, but generally the forms are lighter and more graceful. Among the most fashionable are Mehoor Suleimany (signet of Soliman), consisting of two equilateral triangles of brilliants or other gems set thus :



parmakhal halkassy (finger-circle) of diamonds, rubies, &c. set like the hoop-rings of Europe; tektash youzook, consisting of a single large stone, in plain setting; and gul (rose), represented by a single stone, set round with small diamonds.

The principal articles of head-jewellery, worn by the

* Commonly called elmaz.

† Literally, blue emeralds.

fair sex, are tepelik, a kind of skull-cap, studded with diamonds, pearls, &c.—these are principally seen on the heads of wealthy Asiatic women; ansilik, resembling Sevigné, tchitchek, (flowers or sprigs); and tchelenk or perushan (aigrettes); nazraskissy (for the evil eye), consisting of three hollow pendants, in one of which is a small turquoise, in a second, the name of the Almighty, and in the third, a grain of alum, which latter is considered efficacious against sorcery; yarmahy (crescents); yeldizena (stars), united or separated; patena and had-jilakoom, pins studded with diamonds of various sizes and shapes. To these may be added touhra, most commonly that of the reigning Sultan, and diamonds set so as to form the talismanic word Mashallah (as God wills it.) Strings or loops of pearls, held together by diamond clasps, are frequently fixed upon the yeminy (handkerchief) that is invariably attached across the front of the fez, the crown of which latter is also adorned with rays, stars, crescents, and Mashallahs, of brilliants and pearl drops.

Ladies also wear kupa (ear-rings) of pear-shaped pearls, or of rubies, diamonds, and emeralds, in the form of flowers; abdest kupessy (ablution ear-rings), so called from their being made of one large diamond, intended to represent a drop of water. Necklaces (guirdanlyk) most in request, consist of from ten to fourteen strings of pearls, twisted so as to form a coil, and clasped with brilliants or other precious stones. Venetian or Maltese gold chains are also much prized. From these are generally suspended hammayil or nooshka, (triangular

or round gold locket for talismans), and sometimes small Geneva watches, enamelled, and set with diamonds.

Bracelets (*bilazik*) are less common, from the custom of wearing long loose sleeves, in order to facilitate ablutions; but latterly, this ancient fashion has been modified. Ladies of quality now frequently wear tighter sleeves, fastened at the wrists, which are ornamented with bracelets of pearls or precious stones, but rarely with those of chased gold. Some Turkish and almost all Armenian ladies wear bracelets, consisting of twenty or more strings of Venetian chain, with large flat clasps studded with diamonds. *Kooshak* (zones), entirely studded with jewels, are sometimes made for the imperial harem, where the ladies also carry *harem kessessy*, (purses, or rather bags), ornamented with gems.

The prodigal use of jewellery that distinguished the Constantinopolitan ladies in former times has been much modified; partly through the caprice of fashion, and partly from decreasing wealth among the higher classes. Indeed it is now the fashion for ladies of rank to divest themselves of these ornaments, and to transfer them to the heads of their children and favourite slaves.

Pearls, above all others, are employed in profusion to adorn the numerous long tresses of children of both sexes, whose *fez* are also richly ornamented in front with jewellery, whilst heavy loops of pearls are suspended from the centre of the crown. Boys, generally speaking, wear their hair in this manner until the period of circumcision, and girls are permitted to show their luxuriant

pearl-woven tresses, until they attain the age of eleven or twelve. It is impossible to imagine creatures more beautiful than these dark-eyed lovely children, attired in all the fantastic colours of the rainbow—their raven hair and scarlet fez glittering with pearls and costly gems.

Turquoises (perooza), the fortunate stones of Persia, are little esteemed at Constantinople. They have not sufficient brilliancy to please the general taste, and, being in great demand with Europeans, they are proportionately dearer than stones of greater intrinsic worth. Good turquoises are likewise extremely rare, and are becoming daily more so, from the diminished supply from Persia, and from the finest stones being purchased for the Russian market, and thence disseminated throughout Europe.*

Armenian jewellers draw graceful designs, if furnished with an idea, and produce correct imitations of European fashions, with a certain admixture of Eastern originality, when provided with models.

The trade may be divided into several classes, all centering in one point—the selling jeweller—but each carrying on a distinct branch. These are, the diamond-merchants, and dealers in precious stones, who draw their supplies of brilliants and roses from Holland,

* The famous turquoise mines of Nishapoor are said to be exhausted. Nothing can be more erroneous than the idea that travellers can procure these articles cheap, or even good, at Stambol. The prices are exorbitant, and the quality inferior. Chance may now and then throw some fine specimens into the market, but they are to be met with finer and cheaper in London or Paris. Experience has proved this.

their rubies from Persia, their emeralds from India, *viâ* Egypt, their pearls from the Persian gulf, and their opals, much esteemed when fine, from Hungary. Of these, the most in favour are rubies. Nevertheless, the price of the latter is comparatively cheaper than in Paris and London. Emeralds of fine water are scarce. Among their merits is that of being preservatives against serpents, who it is supposed cannot resist their brilliant lustre.

The second class consists of merchants or bankers, such as the great family of Duz Oglou and others, who do not employ workmen, but act as brokers or agents to rich Turks. They generally have a supply of ready-made articles for sudden demand, or receive and execute the commissions of employers. Thence they are called *donadijee* (purveyors.) When employed by wealthy Pachas, especially those in the provinces, these purveyors make large profits, the articles being purchased from them on credit, for which 18 to 25 per cent. interest is frequently charged.

The third class are the working jewellers (*sadykiar*), who design and prepare the setting in a rough state.* This done, the article is made over to the engraver (*kalemkiar*), who finishes the setting, and transfers it to the *makhlaedjee*, who inserts the stones. Being so far advanced, it is carried to the polisher (*pirdakjee*), and when finished, is returned to the master jeweller, who,

* It is usual to furnish the gold and jewels to the workman, who then merely charges for labour.

after calculating the weight of gold and value of stones when furnished by himself, adds about 20 per cent. to the actual price of labour, as his own profit.

Another class consists of gumushjee (silversmiths), and zarfjee, who manufacture the eggecup-shaped holders (zarf) for coffee cups (finjan), and all kinds of silver articles, such as frames and cases for the small looking-glasses (aina), used by ladies, bottles for rose-water, cassolets for burning perfumes, talisman cases, and so forth. These articles are sold by the drachm, at from five to ten piastres.* All these persons deal in coral (merjian), which is dearer than common silver; but there are distinct coral merchants (merjianjee), who sell rosaries, necklaces, amulets, spoon-handles, and fragments of coral for inlaying fire and side-arms. Lapidaries and polishers, with few exceptions Jews, work in a small street branching from the Drapers' market. The most celebrated diamond-cutter is an Armenian, principally occupied in working for the imperial family.

A curious anecdote is related of the melancholy fate that befel a rich Armenian jeweller, during the reign of Sultan Mahmoud I. One of the great crown jewels, called Tchoban tashy (shepherd's stone), requiring new setting, was carried by the imperial Khazna Kiayhassy (intendant of treasury) to an aged jeweller, renowned for his skill and probity. In order to prevent all possibility of being robbed or disturbed during the time this

* Fine filagree zarf generally average nine piastres the drachm, or eighty piastres, more than eleven shillings the ounce.

precious diamond was confided to his charge, the jeweller shut himself up in his workshop with his son, and commenced operations.

Being fearful of breaking or injuring the stone, the old man worked with the utmost caution; but, in the course of the second morning, his hand unfortunately slipped, and, to his extreme terror, the diamond appeared to present a flaw, running from one side to the other. Knowing that his head would be the probable forfeit of his maladdress, the unfortunate man exclaimed, "I am lost, lost! the stone is broken!" and, falling back from his stool, expired before his son could rise and call for assistance. Excess of terror had produced congestion of the brain.

As soon as the son had ascertained that his father was no more, he turned towards the cause of his misfortune, intending to proceed without delay to the imperial palace, and, if possible, save himself from the fate which he supposed might await him. But all fears for his own safety were speedily removed. Upon examining the diamond, he found it uninjured. A grey hair from the father's eyebrow had fallen transversely upon the stone, and, having been mistaken by him for a flaw, had produced the catastrophe.

This diamond, which still forms one of the most valuable jewels in the imperial collection, is said to weigh 25 carats. Its antiquity exceeds, if possible, its brilliancy, and in other countries would add to its worth. It is supposed to have belonged to the crown of Justinian, and to have been lost by him (A.D. 549), as he

was proceeding in state from the palace of the Akropolis to that of the Hebdomon, now called Tekfur Serai, erected by Constantine.* Portions of the ruins of this palace, which overhangs the land-walls between Egry and Edreny Kapoossy, are still in such a state as to afford a perfect idea of the original form of one wing of the building. Indeed, it would not require either very great labour or expense to restore the whole to its primitive condition—all save the treasures of art and magnificence which it is said to have contained, until ravaged in 1204 by the Christian invaders, who left nothing but bare walls to subsequent conquerors.

It was, however, amidst the rubbish and ruins of this building that the splendid diamond in question was found by a Moslem shepherd boy, who chanced to be playing near the great entrance. Unconscious of its value, the boy amused himself by throwing it about as a common pebble or piece of glass, when his father approached and discovered it to be a diamond. Without loss of time, therefore, he hastened to the Seraglio, and, after much difficulty, obtained permission to speak with

* The Seraglio now occupies the site of the Akropolis. Tekfur Serai, which forms a conspicuous object from the harbours, is frequently mistaken for the palace of Belisarius, which, however, existed somewhere in the vicinity of the At Maïdan. No certain indication remains of the precise site, although a spot is shown near the 1001 column cistern. But this is conventional rather than historical. Tekfur is a corruption of the Byzantine word Tekioor (a governor.) The palace of the Hebdomon did not receive its name because it crowned the seventh hill, as some assert, inasmuch as it is situated upon the north verge of the sixth, but because the seventh stone, marking the number of stadia from the golden central indicator in the hippodrome, stood upon this hill.

the Sultan, to whom he presented the jewel, and narrated how it came into his possession.

Mohammed at first doubted its genuineness; but, lapidaries having been sent for, the value was ascertained. The honest man, who had thus added an inestimable jewel to the imperial treasures, forthwith received a dress of honour, and was appointed chief shepherd to the Sultan's flocks. Mohammed II. also took upon himself the education and fortunes of the boy, who rose to be a pasha of eminence. The discovery was made a few years subsequent to the conquest, and therefore the diamond had remained nearly nine hundred years concealed amid the ruins.

The koyoomjelar (goldsmiths) form a distinct branch. Their mode of work and the articles they produce, being immediately connected with the jewellers, do not require description. The value of these articles depends, as in Europe, upon the purity of the gold employed. The labour is generally estimated at a third of this value. Two other important persons connected with the above trades remain to be mentioned. These are, first, the Tamgha Bashy, or director of stamps, whose duty it is to see that all gold or silver articles receive the Mint stamp; and, second, the Kibla Koyoomjelar, who values precious stones and other articles of jewellery. He has his seat in one of the alleys of the jewel bazar, and is constantly consulted. His valuation can be relied upon. There are several of these valuers in the bazars, but the decision of the Kibla is alone official.

The jewellers and goldsmiths' companies are of most

ancient date and much respected. The patrons of all Moslems belonging to this craft are the Prophet, Solomon, and David. More than one Sultan has belonged to these guilds. The most celebrated of these for their skill and knowledge of precious stones were Selim I. and Suleiman the Great ; both of whom prided themselves upon their obedience to the custom, which ordains that all Sultans shall exercise some manual calling. Many jewellers deal in ancient coins and intaglios, and, when strangers pass, seek to attract them by exclaiming in *lingua franca*, of which they have picked up a few words, “Signor, signor Capitano ! che volete—antica — antica :” but they seldom possess rare or valuable specimens.

Nevertheless, numismats and antiquaries find favourable opportunities at Pera to procure interesting additions to their stores. Some few persons have availed themselves successively of their temporary residence to form valuable collections. At the head of these must be placed M. Borel, of Smyrna, author of several works upon this subject. This gentleman has formed and disposed of more than one rich collection, the most important of which was purchased by the Bank of England. The Russian consul-general resident at the same place is also a distinguished collector. The finest collections at Pera are those of Baron de Belir, Belgic envoy ; of Prince Handjari, first dragoman to the Russian legation ; of the Chevalier de Tecco, recently chargé d'affaires of Sardinia ; and of M. de Cadalvene, director of the French post-office.

The collection of M. de Behr is perhaps the most numerous and valuable. More than ordinary classical and historical knowledge, combined with good judgment and fortunate coincidences, has enabled him to form a collection of unusual interest, which, if continued upon the same footing and with the same ardour, will in time rival the most important of its kind in the possession of any private individual in Europe. It is remarkable for containing an almost uninterrupted series of the Sassanian dynasty, many Arsacidæ,* and several curious specimens of the Bosphorus kings, and a considerable number of what are called "uncertain" coins of Cilicia, in characters hitherto little known, and which, consequently, offer additional means for investigating the early history of Asia Minor, upon which light has already been thrown by Mr. Fellowes.

Prince Handjiari's collection is not undeserving of notice. His object is to form a complete series of Grecian medals, of which he already possesses some rare and curious specimens.

M. de Cadalvene, whose name ought to be placed at the head of collectors at Pera, as regards his experience and knowledge of coins, has already formed and disposed of more than one valuable collection. But, being not less indefatigable than successful, he is now engaged in forming a series of Greco-Roman coins of the Lower

* So called from Arsaces, founder of the Parthian dynasty of the Arsacidæ, and from Sassan, father of Artaxerxes, founder of the Persian Sassanidæ.

Empire, and of the Crusaders during their ephemeral sovereignty in the East.

Dr. Millingen, who attended Lord Byron in his last moments, and is now physician in ordinary to the Sultan, is also an experienced collector. The coins which he procures are, it is said, forwarded to his father, a distinguished numismat and antiquarian residing at Rome.

The Chevalier Tecco, who stands high as an Oriental antiquarian, is steadily forming a curious and valuable series of Cufic coins of the different Musselman dynasties, from the earliest period, together with the rarest specimens belonging to the house of Osman.* M. de Tecco proposes in due time to publish his researches, with fac-similes of his collection. He also possesses some intaglios of rare beauty. Among others, 1°. A root of emerald, bearing a Cleopatra Coccia, the head ornamented with the frontal skin and tusks of an elephant, which distinguish the effigies of that queen; and 2°. A large and singularly pure amethyst, having the portrait of the Sassanian king Narses, with his name at the side in Sassanian characters.

Many inferior collectors, Armenians and Greeks, are

* The Cufic character is said to have been invented by an Arab named Moramer Ibn Morra of Anbar, in the Persian border mountains, before the establishment of Mohammedanism. It continued in vogue for more than 300 years after the Hegira. The original Kooran was written in this character, as are the copies attributed to the pens of Osman, Omer, and Ali, preserved in the libraries and chamber of holy relics. Its use for books was, however, abandoned towards the close of the 10th century, but it was retained for coins and inscriptions until the end of the 14th. Examples exist here and there of its use in more recent times.

to be met with at Pera. Experienced residents find these men useful, and monopolize their best discoveries. But travellers should be upon their guard against the roguery and artifices of these dealers, who do not scruple to pass off spurious coins, and these frequently so well imitated, as to deceive practised eyes.* The most honest and the only well-educated and trustworthy retailing antiquarian at Pera is a young Armenian, named Seropé (Serafin) Alischian, whose father, a respectable apothecary, was himself an esteemed collector. This young man, who speaks French with great fluency and correctness, may be heard of at the pharmacy of his brother in Aladsha Hammam, and will be found not only useful and intelligent, but ready to impart his information and lend his assistance to those who may consult him, in purchasing coins or other objects of antiquity.

Ancient coins being more or less connected with modern moneys, this may not be an inappropriate place to introduce a few words upon the subject of existing Turkish currencies, which shall be accompanied by a Table shewing their average value during the last twenty-nine years.

The common currency of the Empire is of two kinds, paper and metallic. The former consists of bank-notes, or rather treasury bonds (sehchim) of 25, 50, and 100

* It is known to numismats, that many of these false coins are coeval with the genuine moneys or medals; the art of false coining being frequently practised by the ancients.

piastres' value, payable to bearer, and bearing interest at $12\frac{1}{2}$ per cent. per annum. They are badly executed, on coarse paper, and are easily forged. At some periods these sehlim are at discount, and pass with difficulty in the bazars at par; at other periods, about the time when the interests are due, they are at a premium, and then, becoming much in request, form an article of traffic and speculation on 'Change. The first sehlim was issued in 1840. The number in circulation is not extensive; firstly, because all government salaries, civil and military, are paid in specie; and secondly, because the paper, although convenient for large payments, is of no value in the provinces, unless, indeed, it be at Smyrna.

The second, or metallic currency, consists of aspers,* a nominal coin of which 5 are equal to 1 para; of paras, a minute copper coin slightly tinged with silver, of which 40 are equal to 1 ghroosh (piastre). Of the latter, $2\frac{1}{2}$ are equal to 1 ikylik; 3 to 1 ootchlik; 5 to 1 beshlik; and 6 to 1 altylik; all four are nominally of silver, but really of copper, thinly plated.

The gold coins are onlyk and yermylik, of 10 and 20 piastres each, but the former pass for $10\frac{1}{2}$ or 11; and the other for 21 and 22. The so-called silver coins are deplorably falsified; but the gold coins, especially those

* The commercial tariff is still calculated by aspers, in order to facilitate subdivision. The word Para is universally used for money: thus, Tchok Para, much money; or Parasiz, without money; or Katch Para? how much money?

of more ancient date, called Mahmoudyia, are more pure. The greater part, however, lose weight, before they have been long current, from the clippings and artifices of the Jews and Armenians, through whose hands they may pass.

The debased nature of the silver coin, and its imperfect execution, may be said to invite to forgery. The result is, that an immense quantity of spurious paras, piastres, and beshliks, are constantly in circulation, and forgers are repeatedly arrested. These, for the most part, are outcasts from European states, among whom Her Majesty's Mediterranean subjects enjoy a most disgraceful pre-eminence, and will continue so to do until the British government shall devise some specific means, whereby its authorities at Pera may be enabled to act efficaciously, in their earnest but fruitless desire to control delinquencies and to punish crime.*

The extraordinary depreciation to which Turkish currency has been subjected, within the last quarter of a century, will be seen from the following scale, for which I am indebted to the kindness of Mr. Hardy, partner in the banking-house of Messrs. Black and Co. of Galata; who, having carefully noted the fluctuations of the market during his long residence, has been enabled to furnish a summary of the annual average.

* The complaints against British subjects, and thence against British authorities, have, according to recent accounts, reached intolerable lengths. Mr. M. Milnes, though unsuccessful, deserves extreme praise for bringing this subject before Parliament.

COURSE OF EXCHANGE ON LONDON, AT CONSTANTINOPIE.

From the year 1814, inclusive.

Years.	Minimum.	Maximum.	Average.		Intrinsic par on the coin last struck.
1814	20	26	23*	At this period, the currency comprised a great variety of coins, but the bulk in circulation consisted of those last issued, viz.— A gold coin, of the nominal value of 2½ piastres. A silver coin, of the nominal value of 5 piastres, which brought the intrinsic par of exchange to	
1815	22	26	25		32
1816	27	30	29	In this year a new gold coin of 25 piastres was issued. This raised the par on that particular coin to	
1817	27	31	30		40
1818	27	30	29		
1819	30	36	33	In this year the last mentioned coin was degraded in quality, and a new stamp was given to it, which brought the par to	48
1820	34	36	35		
1821	34	38	36		
1822	35	39	37	A new gold coinage of 10 piastres brought par on this coin to A few weeks afterwards it was ordered to pass for 12 piastres, by which par increased to	55 66†
1823	39	44	41		
1824	42	45	44	A new stamp was given to the last-mentioned coin, and its quality was thereby degraded, whereby par mounted to	76

* This calculation is made in Turkish piastres.

† This fictitious augmentation of the value of the 10 piastre pieces resulted principally from the murmurs of the Janissaries, who supposed that they gained 20 per cent. by this means.

Years.	Minimum.	Maximum.	Average.		Intrinsic par on the coin last struck.
1825	45	53	47	. . . . .
1826	55	59	57	. . . . .
1827	57	61	59	A new gold coinage value 20 piastres, par	94
1828	50	62	59	. . . . .
1829	64	75	69	During this year, a new and extremely base silver or rather plated coin, value 5 piastres, was issued. It was, however, regarded rather as a token than as real money, and was expected to be withdrawn from circulation so soon as the state of the finances might permit. In the mean time, the intrinsic par of this coin rose to	200
1830	75	78	77	} During these three years, the issue of the last-mentioned coin was so extensive, and the consequent advance on the exchange so considerable, that nearly all the previous moneys disappeared. Bad as was the primitive quality, it suffered further debasement, and thus par rose to	300
1831	77	84	80		
1832	85	93	88		
1833	93	99	96	In this year the issue of the above-mentioned base coin was discontinued, but it was not withdrawn from circulation. However, a new silver coin of 6 piastres, of superior quality, was struck, and also a gold coin of 20, each producing a par of	116
				But this silver coin soon proved to be debased in quality, so it brought par to	130
1834	95	99	97	. . . . .
1835	97	101	99	. . . . .
1836	98	105	100	. . . . .
1837	102	119	109	. . . . .
1838	103	109	106	. . . . .
1839	100	106	104	The fall in the exchange this year was owing to large exportations of wheat to Europe, otherwise the advance would have been progressive, for the circulating medium was little ameliorated by the trifling issue of the improved coins, and although the	

Year.	Minimum.	Maximum.	Average.		1. true par on the coin last struck.
1840	104	111	107	<p>issue of the base 5 piastre pieces of 1829 had been really discontinued, immense quantities of smaller moneys of the same quality supplied their place, and proved much more inconvenient to trade.</p> <p>An issue of paper money to some extent, bearing an interest of $12\frac{1}{2}$ per cent. per annum, operated as a great relief to trade in the capital, by its convenience for large payments. It found little favour, however, at first, and the discount fell as low as 6 per cent.; but, the utility as a deposit bearing interest becoming gradually understood, the sehhim rose into credit, and there resulted an agio in their favour. They are now sought for as a convenient investment by moneyed men, so that little of this paper circulates in trade, and it is rarely met with in the bazars. Its utility to the public in general is consequently neutralized.</p>	
1841	107	114	110	.	.
1842	115	120	117	.	.
1843	118	126	—	.	.

The exchange had gradually risen to this high rate on the 3rd of May, but on the 31st of the same month it had rapidly fallen to 117.* This extraordinary and sudden decline was produced by the system invariably adopted by the Ottoman government, when upon the eve of issuing a new coinage, a measure recently rendered necessary by the debased state of the currency, the scarcity of specie, and the extravagant rate of

* In August, the exchange receded to 110 without any new issue.

foreign exchanges. This system consists in prohibiting the circulation of foreign moneys, except at certain low rates, in restricting the market price of national coins, and in furnishing trade with bills on Europe at proportionately low rates through the aid of bankers connected with the finance department. This operation, though it occasions some *primâ facie* expense, keeps moneys from being exported, and enables the government to purchase a large portion at moderate rates, which goes towards the new coinage. But this plan produces mere temporary advantages; for, so soon as the operation has worked its first effect, the new money makes its appearance, is found as usual to be debased, and the exchange advances again to the point whence it had receded.

In the mean time, the bankers in connection with government reap large profits. Being in the secret of the proposed operation, they run up the European changes as high as possible, knowing beforehand that in a few days they will be forced down by the above means. They then draw bills on Europe to a large amount at the high rates, say 126, as occurred at the commencement of May, 1843; and then, when the exchanges are sent down, as was the case during the latter part of the same month, they purchase bills at low rates to cover their first outlay, and thereby put the difference into their pockets.

A singularity in the mode of receiving and paying money at native banking-houses and shops attracts the attention of strangers. The dealer, in lieu of present-

ing a hand to receive coin or to pay it, places the sum upon a flat triangular board, having a rim on the three sides. The point of the angle is open, and allows the coin to slip out, when, after being counted, it is taken or delivered. This custom has its origin in the plague. Metal being a conductor of contagion, all moneys, exchanged during the existence of the scourge, must pass through water. The board then acts as a receiver and conductor for the money poured in or out of the water vase.



ARABA.

CHAPTER III.

PERFUMERS, SHOEMAKERS, AND EMBROIDERERS.

Having whiled away half an hour in the jewel bazar, let us enter the Drapers' Market, and visit the fragrant shop of Mustafa Effendy, the Imperial miskjee (perfumer).

The partiality of Osmanlis for perfumes and aromatic oils exceeds that of any other nation. They have probably imbibed this taste from the Arabs, and not from

their Turkoman ancestors. Independently of the profuse employment of these articles for toilet purposes, they use them for flavouring their food, for perfuming coffee-cups, for adding fragrance to their pipes, and for incensing their persons and chambers. They also mingle them with stimulating opiates or electuaries (madjoon), of which there is great consumption, among men no longer in the vigour of manhood. Thus the miskjee trade is one of the most followed and profitable in the city, and their shops are sometimes distinguished for neatness and symmetry of arrangement.

The two articles most essential for Turkish toilets are, *surmeh* (antimony), and henna. The former, diluted in spirits, mixed with powdered gall-nuts, gum, and wax, highly perfumed with musk or rose oil, is employed for tinging eyebrows and lashes, and gives to the eyes that languid yet lustrous expression for which Oriental women are pre-eminent. It is also made into a paste and used for dyeing hair. Although forbidden by custom to show a single lock when abroad, women, when within doors, or at the baths, are proud of displaying this natural ornament. Unmarried girls wear it in several plaits, intermixed with flowers and jewellery, hanging down the back. Married women twine it round their fez, leaving a large and long tuft unplaited at the end, with two or three curls pendent on the sides.* Turkish women have just cause for vanity on this score. The length and luxu-

* Many ladies leave one large lock of hair unplaited, or what we should call dishevelled, hanging down the back.

riance of their hair, which is carefully combed and washed with perfumed waters, cannot be exceeded.

The fashion of staining the finger-nails with henna is now nearly limited to the middling and lower classes and their slaves. It is amusing to observe the coquettish arts with which ladies of higher degree protrude their hands from beneath their ferijeas, to show that they have renounced this filthy and unsightly custom. Still more diverting is the innocent vanity with which some exhibit their adoption of silk or cotton web gloves, purchased from the Frank traders of Pera.

They have carried their innovations still further. It is ordained by canonical law that the teeth shall be cleansed at each ablution; but the prejudice against articles made of hair, lest they should be those of the unclean beast, proscribing tooth-brushes, substitutes have been employed. Latterly, however, the prejudice has been overcome or evaded, and a fine lady's toilet is now considered incomplete without these essentials to health and cleanliness. That tooth-brushes are now in request in the imperial harem must be concluded from the following circumstances.

Having entered a Pera shop of all wares, two or three days previously to Courbann Beiram, 1842, the tramp of horses was heard advancing. Presently, the harem kihayassy (intendant)* of the Valida Sultana's household rode up, slowly dismounted, still more slowly crossed the

* The chief eunuchs of the Valida's harem and those of princesses bear this title.

threshold, and approached the counter, slipshod, his coral rosary chequered with pearls in one hand, and his whip in the other. He was a tall Sennar negro, with legs disproportionately long, high round shoulders, extreme corpulence, and the heavy lack-lustre eye that distinguishes all black lalas,* when advancing in years.

Having seated himself, pulled up one leg under his body, and examined the different articles, displayed in tempting profusion, the kihaya made a numerous selection of artificial flowers, cotton stockings, Windsor soaps, English pins, cambrie handkerchiefs, orange-flower and other waters, with divers perfumes and pomatums. Among the last was cold cream, which the intendant first smelt, then tasted, and apparently approved of highly, as an excellent comestible. Lastly, he selected about a score of soft tooth-brushes. In order to remove all scruples, the Italian shopman solemnly asserted that these were made of white cow's hair, as pure as that of the renowned animals of Thibet, so highly prized by the people of Lahore and the Punjáb.

The price having been determined after long debate, the purchaser drew forth his embroidered money-bag, paid a fourth less than had been demanded, and then stuffed two pots of cold cream into his own pocket, destined, no doubt, for his special eating. An inferior black lala, with two servants, carrying flat baskets, covered with red-striped handkerchiefs, were then called in ; the

* Lala (guardian) is the general name given to all the eunuchs, being considered more polite than the literal word khâdim.

articles were packed, and the party returned to the imperial palace.

These purchases were intended as Beiram presents for the ladies of the Valida's suite, who are said to vie in beauty with those of her son and of her sister-in-law, Esma Sultana.

The harem kihayassy's essay of cold cream, as an edible instead of a cosmetic, calls to mind an adventure said to have befallen a member of the British Persian Mission, on his way from Trebizonde to Teheran in 1841. Having neglected the precaution of taking an escort over the border country in the pachalik of Erzeroum, he and his companion, an English gentleman, fell into an ambuscade of Kurdish horsemen in the vicinity of Etch Miazin convent.* After wounding our gallant attaché, who with greater valour than prudence showed fight, the freebooters carried the party into one of the mountain gorges, and, whilst the chiefs debated whether they should put their captives to death for daring to resist, the inferior barbarians rifled their baggage.

Among various articles that attracted the freebooters' attention, were some half dozen pots of sweet-scented pomatum, the treasured nourishment of our young diplomatist's jet black curls and beard. These the robbers first applied to their noses with evident enjoy-

* Etchmiazin, an Armenian sentence, signifying "the only begotten who descended," because our Saviour is supposed to have appeared to St. Gregory Loosarovich, and to have given him the model of the building. The Turks call it Ootch Kelessy, the three churches.—Smyth and Dweight.

ment, and then to their mouths with increased satisfaction. A short discussion next arose among them, as to the nature of the substance. This terminated in its being pronounced Frank butter. Thereupon the rogues drew from under their saddles some black barley cakes, picked out the supposed Frank butter with their dagger points, and commenced a most savoury breakfast.

The attaché, a man of no less presence of mind than courage, seeing this, bethought him that he might turn this mistake to his advantage, and thereby save himself, his companion, and the remaining pomatum. So he bade his interpreter immediately call out, "Stop! stop, brothers! In Allah's name, take care, or your tongues and insides will become like camels' backs." "What dirt is the kaffir dog's son poking down our throats!" exclaimed the greediest Kurd. "Just as you please," replied the attaché, "just as you please! but, by your heads and by mine, you will pay dearly if you eat that stuff." Upon this the Kurds paused and said, "Speak! by your souls—is it poison?" "Not precisely!" answered the other. "Look!" added he, pointing to his moustache and long beard. "Look! Six days past my face was as that of a new-born child. This beard is the quick work of that unguent."

"What does the giaour mean?" said one of the robbers, spitting at the same time. "I mean," rejoined the prisoner, "that, if you eat any of that grease, your tongues will become as shaggy as goats' tails. Eat if you please—I have spoken." The whole party stared for a while at each other, and exclaiming, "Allah!

Allah! these kaffir Ferinjys are worse than devils," began to scrape their tongues with their daggers. Seeing this, the attaché renewed the conversation, saying—"Scrape away! scrape away! Nothing will avail you without an antidote. You may kill us, if you be so disposed, but your tongues will betray you: go where you will, you will bear the inevitable mark, and perhaps suffer death from suffocation."

"Where is your antidote? Where is your bezoar? Quick! give it to us, or we will burn your fathers," exclaimed the Kurds. "Burn away! burn away!" replied the attaché, picking up the pots of half-devoured pomatum. "Burn all our fathers and grandfathers. But that will not cure you. Harken! allow us to proceed, and send two of your people with us to the neighbourhood of the convent. We will not only pay for our escort, but give you antidotes that will secure you from all danger."

Upon this a council was held between the chiefs and their followers, which ended in their accepting the proposition. Our attaché was consequently conducted to Etch Miazin, where, having gained admittance, he fulfilled his promise, by sending out a few tomauns to the Kurds, with half a dozen strong horse-balls, divided into slices, accompanied with a request that they might be swallowed with all possible expedition.

To return to our perfumery. Among other articles much in vogue with the Turks are highly scented pomatums, or cerates, rose-coloured, white, or black, composed of oil and pure wax, for the hair, called yagh dondoor-

massy ; beyik yaghy (moustache pomatum), composed of antimony, gum, and perfumed oil ; and kissilyk yooz bouyoomaliky (rouge cottons for the cheeks.) These cottons are steeped in a solution of cinnabar, and are then rolled in flat circles and dried. When used, the cheek is slightly moistened, the cotton applied, and the dye thus communicated to the skin, upon which it leaves a soft carnation, that does not injure the epidermis by absorption. The practice of rouging is, however, more common with Armenians and Greeks than Turks ; although the coarser and more florid complexion of the Armenians appears to require less artificial aid than the delicate and pallid skin of the last mentioned ladies.

With the exception of tinging the brows and eyelids with surmeh, Turkish women of all ages trust more to the natural beauty of their complexions than to art, and, in spite of the relaxing results of baths, they retain these beauties until an advanced age. To European eyes, the practice of darkening and sometimes uniting the eyebrows produces a disagreeable effect, and serves to depress and contract the forehead. But this is more common with the lower than the higher orders. The practice of painting black spots immediately above the nose upon the foreheads of children is, however, universal. It is done not only as an embellishment, but as a preservative against the Evil Eye.

Oils or extracts most in request are sandal and aloes wood, jessamine, bergamot, musk, carnation, stocks, and hyacinth. The celebrated oil of roses, which is

sold at six piastres the drachm second quality and ten the purest, is not much in vogue with fashionable persons. It is considered heavy and vulgar. The small bottles sold at Stambol at ten piastres, and containing about one-third of a drachm, are never purchased by Turks. These bottles, manufactured in Bohemia or elsewhere, are expressly imported for sale to Europeans. Lighter and more subtle essences are preferred by Turks.

The word "ottar" of roses, scarcely known in Turkey, where it is called yagh (oil or grease), is derived from the Arabic eyttre (perfume); but some assert that its root is aqtr (exuding or perspiring,) as unctuous drops distil naturally from flowers.

Gul yaghy (rose oil) is imported from Damascus, Aleppo, and other parts of Asia, from Scio and the Archipelago islands; but the most esteemed manufacturers are in the vicinity of Adrianople. The rose usually employed for the purpose is called oka gul (the weighty rose.)* Large tracts of these are planted in sheltered situations, near the villages, upon the southernmost slopes of the Balkan range. The flowers are gathered before they have attained full expansion, and while the night-dew is still upon them. The petals are then carefully picked, and thrown into a copper vessel, where they are slightly bruised. The vessel is then filled with clean rain-water, and placed over a slow fire, where it is allowed to simmer but not to boil.

This has the effect of causing the unctuous particles

* This rose resembles the "monthly," but is less fragrant than the same species in England and France.

to exude. As these particles rise to the surface, they are collected with bone spoons, and dropped into bottles, carefully stopped with cotton and covered with bladder. Contracts are made by wholesale dealers with producers, who are paid about seven and a half piastres the miscal (one drachm and a half.)* It is then sold wholesale at Constantinople for about ten piastres the miscal, and retailed at fifteen.

Another and more delicate mode of making rose oil is by placing the leaves in shallow earthen pans, filled with clarified rain water. They are then exposed to the full action of the sun, which is sufficient to extract the oil. This mode is slower and more expensive than the other, but gives a purer essence. Rose water (*gulab*) resulting from either process, is exquisite, and far superior to that obtained by distillation. It is sold in the Egyptian bazar at five to six piastres the oka, nearly equal to two quarts.

Pure rose oil is not often met with. It may be distinguished by its glutinous and almost candied appearance. It is the common practice of small dealers to adulterate it with fine olive or almond oil; so that one oka of genuine ottar suffices to make two of the fluid commonly sold by *miskjee*, and imported to Europe, where it probably undergoes a second adulteration.

Latterly, rose-oil has been produced by distillation, but it is generally considered of inferior quality to that manu-

* Nine drachms and one-third=one ounce avoirdupois. So that the producing price is about fifty piastres per ounce.

factured after other modes. Mecca is celebrated for its oils. Among others is the eyttre or attr shah (imperial otter), the produce of a flower of which the Stambol perfumers could not specify the name; it is less fragrant but more unctuous than rose-oil, and is principally esteemed from its being the production of the holy city.

Among other articles of perfumery most in request with Franks are tannsooh and koorss. The former are small black pastilles, cut and stamped in the shape of stars, crescents, and flowers. When pure, they are composed of a mixture of aloes and sandal-wood powder, moistened into a paste with ambergris and rose-oil; when less pure, they are made of clay slightly tinged with perfumes. Larger tannsooh, commonly called talismans by strangers, are also sold: they are composed of similar ingredients, and are stamped with mashallahs, touhras, and other devices.

Koorss are the celebrated seraglio pastilles, which derived their name from having been originally invented by the Sultan's miskjee, and reserved for the use of the harem, or as presents from sultans to great personages; they are now met with in all perfumers' shops. The only dealer nowadays in the Seraglio is the guardian of the great library. The worthy Hodja in no wise presses these fragrant wares upon Frank visitors; but he is not displeased, after exhibiting the rarities contained among the 4440 volumes confided to his charge, if strangers wind up by carrying off some of his koorss. When unadulterated, koorss are entirely composed of ambergris, powdered aloes and sandal-wood, musk and rose-oil, made

into a paste, dried over a slow fire, and then lightly gilt. They are of two sizes ; the one about the circumference of a coat button, and the other of a waistcoat button. They are sold by the weight, at from six to eight piastres the drachm, according to size and quality.

Musk-rats' tails, tufarik (pachouli), bezoar stones, rosaries of perfumed woods or clays, are much in demand. Then come kesseh (purses), gierdanlik (necklaces), bilazik bracelets, and tesbih (rosaries), composed of strings of tannsough, either plain or gilt, and ornamented with small pearls, glass beads, and coloured ribbons. These are made by Armenian and Greek women, exclusively for foreigners, who carry them home under an idea that they are used by natives.

The mastich (mastaky) of Scio, produced by the lentisk,* is in universal demand ; it forms an important branch of trade for that island, which is said to pay its taxes from the sale, in the same manner that Naxos and Calymos are enabled to pay their imposts with the produce of the sponge fishery. The custom of chewing gum-mastich is universal among women of all classes and creeds. Ladies of higher degree carry this substance in little ivory or filagree boxes, and are rarely without a morsel in their mouths. It is supposed to give nourishment and purity to the gums, and to act as an antidote to those scorbutic affections to which there is a general tendency.

The use of perfumes is not confined to the toilet and person ; it forms a portion of social etiquette. When

* Pistaccia Lentiscus.

visits are paid by persons of high rank, the pipe with the lighted tobacco, surmounted by a small koorss or a piece of aloes-wood, is first presented; then comes coffee, the finjan slightly touched with ambergris or aloes-wood oil, and then either the delicious khoshâb, or preserved roses, cherries, or strawberries, and a glass of cold water. Before the guest rises to depart, a servant enters with a brass pastille-burner, in which is placed, upon a piece of lighted charcoal, a small fragment of aloes-wood, the most expensive and esteemed of all natural substances of this class, being sold at from two to three piastres the drachm, or about four shillings and sixpence the ounce. The incense is then passed under the visiter's beard, or placed upon the floor.

The same ceremony is observed among ladies. The custom of offering incense is regarded as a high compliment, as a mark of respect from inferiors to superiors; thence it is rarely presented to Europeans, no matter what their rank. But the custom is wearing out even among the Turks of the capital, and is rarely practised unless in the presence of the Sultan, Grand Vizir, and highest dignitaries.

Quitting the fragrant shops of Mustafa and his worthy neighbour, who both readily offer pipes, narguillas, and excellent lemon sherbet to their customers, let us repass "Bitter Fountain." Then, proceeding a few paces to the right, a view will be obtained of the whole Kaffa-flar, or Papooshjian Tcharshy, from the commencement to the point where it is terminated, at right angles, by Ozoon (long) Tcharshy, a few yards beyond a small

green fountain, placed there by a daughter of Sultan Mustafa III.*

The Slipper-Market, one of the main points of attraction to travellers, certainly merits the curiosity which it excites. The variety of fantastic and glittering articles exposed to view are not less original and typical of Eastern customs than the care and attention to symmetry with which they are arranged. The shops consist of broad stages raised about eighteen inches from the ground, carpeted or matted, and serving both as seats for customers, and counters for dealers. Upon this are distributed sundry articles of the trade, flanked by rows of shelves, on which the best goods are arranged. At the back is a recess, fitted up in the same manner, and used as a place of retirement for prayer. The master usually sits upon a low cushion (*mindér*) on one side, and his shopman either stands or sits upon the floor. All *kaffaflar* are *Osmanlis*, a privilege of which the corporation is nicely jealous, although a portion of their work is performed by Greeks, Jews, and Armenians.

This street (*b b* of the plan) is devoted to the sale of manufactured articles. Master shopkeepers contract with master operatives, who in their turn employ workmen. Two narrow streets, running at the back of that which we are now describing, are entirely occupied by the latter. Shoemakers are met with in every quarter of the city,

* This lady was so pleased with the work of a shoemaker, whose shop was contiguous to this spot, that she placed the "green fountain" there for his immediate convenience.

but the sale of costly productions is limited to the great bazars.

No portion of Oriental costume admits of so many varieties and subdivisions as that intended for the feet. The articles worn by the male sex, who have adopted the modern dress, are, however, extremely simple. They consist of a pair of thin leather shoes (laptchin) with soft soles, worn in the house, and thick-soled galoshes (kon-doora) put on when walking or riding. The latter are left at the foot of stairs when paying visits, or at the door when entering mosques. The former can be slipped off in an instant for ablutions.

Those who adhere to the old costume use, firstly, thin yellow sheepskin boots (mest) with soft soles, to which the shalwar is attached. On going out, they slip on a pair of strong-soled yellow papoosh.* Some 'Turks, not content with this double protection, use a sock of fine black leather (terlik), worn over the mest. But stockings or socks of wool or cotton, now generally introduced, have superseded the terlik.

For riding journeys, heavy, loose boots, of thick, black leather (tehisma) are worn. They are also employed by Armenians and Jews during winter, and are extremely serviceable to those compelled to wade through the ill-paved and muddy streets. The soles are shod with iron cramps, to prevent falling upon the slanting and slippery pavement. Without these, or some

* From pai (foot), and poosh (covering). The price of mest and papoosh is eight piastres each.

similar covering, walking in Pera would be nearly impossible. It is the fashion, therefore, for Franks to wear mud-boots. These are laid aside when entering a house, and resumed at the door.

These boots are substitutes for carriages, when Perote ladies attend the theatre or parties, at least for all those who do not hire sedan-chairs.* It is curious to see a Perote family arriving by night at places of public or private resort. In front, marches a Greek or Bulgarian servant, in the dress of his province, with a lantern, holding two or more candles, according to the rank or quality of the master. For here, lanterns are in some measure typical of individual condition. For instance, according to strict etiquette, ambassadors and ministers plenipotentiary are alone entitled to be preceded by flambeaus: ministers resident, by lanterns having three wax-candles; chargés d'affaires, by lanterns with two candles; and all other persons by lanterns with one candle. But the privilege of the flambeau has been invaded by secondary grades, and the etiquette of candles is completely extinguished.

Immediately after the lantern-bearer come the males, booted, galoshed, and cloaked. Then appear the ladies, their gowns carefully tucked up, and brought over their shoulders, their feet inserted in heavy water-proof boots, their heads covered with capotes or shawls, an umbrella

* An Italian speculator has established an opera at Pera, of which the company is fully equal to the merits of the place and audience. This opera is much frequented, and is an agreeable diversion in a town destitute of all social enjoyments or resources, save those met with at the houses of foreign envoys, and of some three or four merchants.

in one hand, and a reticule containing shoes in the other. When they reach the vestibule of their destination, down glide all things into their proper places ; shoes are put on, curls arranged, and, after shaking themselves like aquatic birds emerging from water, in they walk — to do them justice, nearly as fresh and unruffled as if they had traversed the foul streets and drizzling atmosphere in commodious chariots. Turkish ladies never quit home at night ; they consequently require no extraordinary aid.

The articles worn by them are — 1st, *tchelik*, yellow slipper boots, which only differ from *mest* in being somewhat higher in front, and not attached to the *shalwar*. 2d, *papoosh*, similar to those of the men, but frequently embroidered with gold in the inward part of the sole. And 3d, *tchipship*. The latter are slippers without heels, extremely pointed, and somewhat curved at the extremity. They are of divers materials and colours, richly embroidered in gold, silver, or pearls, with a border of coloured ribbon, and rosettes of silk, gold cord, or knots of pearl, on the instep. The pearl-embroidered slippers are extremely rich and graceful, harmonizing admirably with the general costume. From £10 to £20 is no uncommon price for *Indjy* (pearl) *tchipship*. They may, however, be purchased for 200 piastres ; and those embroidered in gold and silver for 30 to 40. They are worn by ladies in the house, but not when seated on the *mindér*. In that case, they are slipped off, and left on one side, ready to be resumed.

The allowance made to ladies in Europe, under the head of pin-money, is sometimes termed *bashmaklik*

(slipper-money) by Orientals. This, in ordinary life, is extremely limited, unless the ladies be heiresses of wealthy men. But Sultanas derive large individual revenues from imperial grants. This has been exemplified when treating of the mosque of *Milr ou Mah*. Upon entering a Turkish house, it is the invariable rule to leave the outer slipper or galosh at the foot of the stairs. Ladies adhere to this practice when visiting. Their female attendants pick up their slippers, and carry them up to the harem door, where they remain as a notice to masters of houses, who, unless they be near relations, abstain from intruding. The custom of taking off slippers is observed by ladies when entering boats or arabas, where they sit cross-legged on cushions. In short, the outer papoosh is only used for walking.

The above are the foot coverings of the higher class. Men of the lower orders wear black or red flat-soled shoes (*yeminy*), either with or without socks inside; and the women invariably use the *tehelik* and *papoosh* out of doors, and generally go barefoot at home. Some, among others the Sultan, wear European boots well varnished.* Green is forbidden to all classes. Even Emirs abstain from treading on the privileged colour, although Persian Shiites use it in preference.

A Persian and Osmanli one day disputed this point. The latter accused the former of committing an abomination by thus venturing to trample the holy colour under

* By a curious anachronism, the figures in the armoury of St. Irene, attired in ancient chain and plate armour, are provided with sharp-pointed modern boots of varnished leather.

foot. "You Sonnites must be as lively as buffaloes, and as sensible as Frank asses to bray such nonsense," exclaimed the Persian. "Do you think, if it were wrong to tread upon green, that Allah would have clothed the fields with verdure for your dogs to defile?"

The laws regulating the dress and head-gear of Rayas is strictly observed also in regard to the colour of shoes and boots. Thus Armenians are required to wear deep crimson, Greeks and other Christians black, and Hebrews light blue. The vast majority of all Rayas now, however, wear black.* An exception was also made for Rayas in the service of the Porte, and for dragomans of embassies. They were permitted, as a distinctive mark, to wear yellow mest and papoosh, with scarlet shalwars.

Nothing can be more graceless to European eyes than the foot-gear of Turkish women when abroad. The shapeless yellow boot covers without entirely concealing the leg; and the loose slipper, frequently falling off, is a disfigurement to feet naturally small and well formed. Nevertheless, this loose foot-covering harmonizes with the flowing mantles and veils worn out of doors, whilst the light black or coloured shoe of Europe would produce a jarring contrast to the wide shalwars (trowsers) and

* The Hebrews, though paying haratsh, do not call themselves Rayas. They consider and designate themselves moosafir (guests.) It is their firm belief that the day of their regeneration will eventually arrive. Poor people! the misery and degradation of their race at Constantinople cannot be exceeded. But, to do the Turks justice, their conduct towards the Jews is infinitely milder than that of Christians, to whose insults and maltreatment the Hebrews are constantly exposed.

drooping entary (gown) worn at home, and generally composed of rich stuffs, of brilliant colours.

Shoemakers do not limit their trade to the sale of the articles above-mentioned. Their shops are stored with round looking-glasses (aïna), and small inlaid boxes (tchekmeja), used in Turkish houses for keeping jewellery, money, and valuable objects. The former are of various kinds, either inserted in stamped silver cases or covers of velvet, or cloth, richly embroidered with gold, silver, or pearls, or set in frames inlaid with mother-of-pearl and tortoiseshell. Some are single, others double, and shaped like a pair of cymbals. They vary in price, from 60 to 300 piastres. Wall and toilet glasses are gradually coming into use, but generally the fair sex employ the above-mentioned little mirrors, held by a slave during the process of dressing. When ladies proceed to the Sweet Waters, or other places of recreation, one or more mirrors are carried by their attendants, and used for re-arranging yashmaks, which are partly removed whilst enjoying refreshments.

It is pleasing to observe these fair creatures when thus occupied, and to watch the coquetry with which they sometimes prolong the operation of re-adjusting their head-dress, and thereby enable spectators to obtain a glimpse of their sweet faces. Towards ikinndy (afternoon prayer,) the usual time for returning home, a hundred of these glittering mirrors are produced. The ladies then gather up their mantles, which have been allowed to fall back, rise from their cushions and carpets, and aid each other to re-adjust their veils ; whilst

their slaves hold up mirrors with one hand, and raise the edge of their mantles with the other, so as to form a skreen ; but in such a manner, as does not entirely conceal their beautiful mistresses.

This field toilet being completed, the different groups gradually return to their vehicles and boats, and, ere long, the whole disappear tranquilly, noiselessly, and without any of those cordial farewells given at parting by individuals of the same class in Christian lands. It is the same when acquaintances or friends meet on these occasions. No buoyant tokens of recognition pass between them. Each group takes its place upon its own cushions, carried for the purpose from the boat or vehicle ; and, if intimate friends are met or passed, the salutation is limited to touching in succession the chest, mouth, and forehead, with the fingers of the extended right hand.

Greetings and salutations in public are regulated by the strictest reserve and decorum, and it is only upon the first day of Beiram, that hands touch hands as tokens of mutual good wishes. We English might well imitate a portion of this reserve. We carry the custom of shaking hands to unmeaning lengths.

The shoemakers' company enjoy many privileges, among others, an exemption from military servitude. The patron of the guild, especially of those who manufacture mest, is the celebrated Abou Horiera, no less honoured in Oriental history for his virtues and intimacy with the Prophet, than for his attachment to the feline species. It is recorded that he permitted his

favourite cats to amuse themselves to such extent with his person, that his bare ancles and legs were ulcerated by their constant scratching and biting. At length he bethought him of making a leather sock, which might protect his limbs without depriving his favourites of their amusement. This invention procured for him the same honours in the East as are paid to St. Crispin in the West.

The patron of the common red or black shoemakers, of curriers and morocco leather dealers, is Omer, the second perfect Kaliph, who was a skilful tanner. This trade, which necessarily employs many hands, is carried on by the debbaghjee, who have their yards in the vicinity of Eyoub. They receive hides and skins from the curriers, whose business is carried on outside the walls of the Seven Towers, near the sea shore. The skins principally employed are those of sheep, the use of strong hard soles being little known.*

The tanners' trade gives rise to a subordinate branch of industry carried on by poor Turks, called Tabbak Boktoplan. These industrials carry a wicker basket on their backs and a smaller one in the left hand. In the right they hold two flat sticks, with which they collect

* Evlia observes that the curriers had their quarters, even during the Greek empire, outside the Seven Towers, in a Cassaba *which was the place of quarantine for those afflicted with plague*. The trade furnished 5,000 men to the Janissaries, and were all *bachelors*. Some explain their celibacy by their general aversion to the female sex, the origin of evil; others pretend that the aversion was on the side of the females—who abhorred their foul trade and unsavoury odour, which, according to Evlia Tcheleby, was as sweet to the nostrils of the curriers as musk itself.

the album græcum, supplied by the innumerable dogs that infest certain portions of the city, especially near the landing-places of Tophana and Kassim Pasha, the esplanade opposite to the artillery barracks at Pera, and the little cemetery. This substance is employed for tanning, instead of bark; and, in order that the operatives may be well acquainted with their trade, each man must pass a certain portion of his apprenticeship, in the unsavoury calling of tabbak boktoplan (collectors of tanners' filth.)

Leaving the slipper bazar at the crossing near the small green fountain, and passing through the short street on the left hand, also occupied by shoemakers, a long vista of narrow alleys, crowded with dealers in silk-twist and articles made of silk, presents itself. Upon reaching the first crossing marked *c a* in our plan, and ascending to the right, the stranger will find himself in Yâghlik Tcharshy, (Handkerchief Market,)* one of the most interesting and original points in the whole range of bazars.

Yâghlik Tcharshy is occupied exclusively by Turks, who are privileged to deal in embroidered articles, though latterly some few Greeks and Armenians have obtained permits from the elders of the guild. The shops are open on three sides, and merely divided by a partition about a foot high. The backs are furnished with shelves and drawers, and poles project from the cornices, upon which many tempting articles are thrown,

* Yâghlik indicates all kinds of embroidered articles, used as kerchiefs or girdles.

so that the upper section of this market has the appearance of being adorned with glittering banners and pennons, and the walls decorated with splendid hangings.

Among the most prominent of these articles are tobacco-bags (*dookhanny* or *toutoon kessessy*,) generally cut in an oblong square, and made of different coloured stuffs, embroidered in various designs with coloured silks or gold. The bags most esteemed by Turks are those made of fine Lahore shawl, or of the coarser shawls of Kerman. These sell for 80 to 100 piastres, whilst those embroidered may be purchased for twelve to twenty piastres, according to the quality of the gold. The latter, as well as almost all articles of embroidery, are worked by Catholic, Armenian, and Greek women of the Fanar, Pera, and Bosphorus villages, who maintain themselves principally by this employment, and by painting and dyeing the muslin handkerchiefs called *kalemker*. Therapia, among other places, is celebrated for the skill of its embroidresses, who produce articles of extraordinary richness and sometimes of equally good taste. During Lady Ponsonby's long residence at this pleasant village, the workwomen were fully employed, through the exertions made by that kind-hearted and amiable lady to procure them customers—a most useful and moral mode of dispensing charity.

Articles thus embroidered are made on frames called *kergief*. They consist, firstly, of long scarfs (*scharp*), of muslin, shawl, or merino, embroidered round the edges with wreaths and palms of flowers, in

coloured silks, intermixed with gold, and ornamented at the ends with various devices in gold or silver, such as the Sultan's cipher, mosques, mashallahs, crescents, and stars. These are made exclusively for Europeans, as they are never used either by Turkish or Armenian ladies, unless as waist-girdles.

The next kind of articles most commonly made by the same hands are square handkerchiefs (*ishlema chevra*), worked in a similar manner upon coarse gauze; these are sometimes worn by Greek women on the head. The Therapia women also make embroidered aprons, wristbands, and trimmings for gowns, exclusively for Europeans. Pieces of fine muslin, five yards and a half long, richly embroidered in gold and floss silks, and then called *kaftans*, are also worked by them for the shalwars and entary of Turkish and Armenian women.

Among the various rich goods exposed for sale are square or oblong cloths of Merino or Cashmere stuff, admirably worked on one side by the hand upon a frame called *toozany*, and representing garlands, ribbons, and fruits. These, principally made by Turkish women, are frequently quilted with cotton, and lined with *birunjik*, a stuff made of silk and cotton, in stripes, and having the appearance of being interwoven with satin ribbon. The finer *birunjik* is worn by the higher classes as shirting in lieu of linen. The embroidered cloths, when thus quilted and lined, are used as coverlets (*yoorgan*) for beds, or as covers (*tandoor bezy*) for the wooden frames or tandoors, which, with mangals (braziers), containing burning charcoal, form substitutes for stoves and fireplaces.

By the side of these are seen rich praying-carpets (ishlema sejeda),* consisting of strong cloth, red, blue, or grey, embroidered in fantastic patterns, with coloured silks, gold, and silver. Pestamel and mahkrama, the former of red silk, ornamented with gold and silver tissue, interwoven in various patterns, are common. These are imported from Damascus, Aleppo, and Broussa, and used as bathing-cloths; that is, they are wrapped round the lower part of the bather's person, preparatory to entering the first heated chamber.† The second, with a greater admixture of cotton, and without embroidery, are used by the bathing-men, and are also employed as aprons by grocers, barbers, and coffee-house keepers.

Muslin and cotton handkerchiefs (mahkrama or yaghlik) embroidered at the corners, are constantly used by both sexes. They are employed less, perhaps, for the purposes to which such articles are applied in Europe, than for that of folding up money, linen, and other things. In the houses of great men, there is always a mahkramajee bashy, whose principal duty it is to take care of these and other similar articles. No object, great or small, is conveyed from one person to another; no present is made—even fees to medical men—unless folded in a handkerchief, embroidered cloth, or piece of gauze. The more rich the envelope, the higher the compliment to the receiver. It is this custom which probably gave rise to the European idea that sultans, when desirous to

* All articles embroidered are called ishlema.

† We shall reserve a detailed account of the baths and mode of bathing for a future chapter.

distinguish favourites, were wont to roll up their kerchiefs, and to treat the fair object of their predilection as schoolboys regale each other with snowballs.

It is true, however, that when the Sultan honours individuals by bestowing upon them a gift, the present, whether consisting of fruits, sweetmeats, or wearing apparel, is always enclosed in an embroidered cloth, kerchief, or gauze, in the same manner as is practised in the transmission of letters. Reschid Pacha was the first person who struck a blow at the latter custom. He not only introduced paper envelopes for letters, but carried his love of civilization so far as to send to the diplomatic corps his visiting-card and that of his wife, neatly printed in the European fashion, thus — “Monsieur et Madame Reschid Pasha.”

To the above embroidered articles must be added small pocket-books for preserving letters; ootchkour (strips of muslin), embroidered at the ends for supporting shalwars; peshguir, (napkins) embroidered round the edges, and spread over the knees during dinner, or used for ablutions;* havloo, (towels) employed for folding and conveying other articles; tarabolooz (waist-girdles) of silk, about twelve feet long and four broad, worn by the middling classes, made in three pieces, lightly joined—the pattern having some resemblance to the French plaids; they are manufactured in Albania, Egypt, and Tripoli (Barbary); giumlahik (shirting), made of birunjik, the invariable costume of all kayikjees in summer and winter.

The corporation of yaghlikjees, under which head are

* In great houses, a peshguir bashy has charge of this department.

classed all persons dealing in embroidered articles, acknowledge various patrons and saints. Among these are the prophet Seth, who is supposed to have spun and woven a cotton shirt for himself. This necessary vestment, according to tradition, served as a model to Khadijah, the Prophet's wife, who carried on a brisk trade in these articles with various Arabian cities, and had the honour of presenting the first shirt ever worn by her husband upon his bridal day.

If we are to believe Turkish tradition, bed-coverlets were unknown in Arabia until the marriage of Ali with Fatmeh. It was upon this occasion that a Hindoo, converted to Islam, presented the happy couple with one of these additions to their domestic comfort, under the form of a splendid yorgan, richly embroidered with pearls, gold, and coloured silks, upon crimson cloth. Although Osmanlis in general entertain little respect for renegades, whom they justly regard as being solely actuated by venal and corrupt motives, the trade highly venerates the memory of this Hindoo apostate.

It is time, however, to quit the brilliant bazar of the yâghlikjee. But, before directing our course to the be-zestan of arms, we will diverge to the left, and, rapidly threading Ozoon Tcharshy, proceed to the carpet-dealers' shops in Merjian Yolly. Meanwhile, having alluded to renegades, I will terminate this chapter with an anecdote relating to one of these apostates, said to have occurred during the reign of Abdoul Hamid.*

* The names of Hamid, Achmet, or Ahmet, Mohammed, and Mahmoud, though bearing distinct significations, have the same root, and are modifications of the verb to praise, such as praised, praiseworthy, &c.

Whilst the grand vizir was seated in the council-chamber, a Christian demanded an audience, under the plea of desiring to embrace Islam. To such a plea the Sadrazan could not turn a deaf ear ; so the stranger was admitted, and, forthwith throwing himself on his knees, said that he came to declare his intention of renouncing the " errors " of Christianity, and to adopt the only true faith. After narrowly scrutinizing the petitioner's countenance, the vizir replied that this step required mature consideration, and that, if he merely embraced Islam in hopes of enjoying indulgences denied by his own faith, he would gain nothing by the change ; " but," added he, " if you are sincere, you will certainly prosper in this world, and, with God's grace, save your soul in the next."

Thereupon the applicant made violent protestations of sincerity and disinterestedness, and demanded permission to pronounce forthwith " the profession of faith," and to be subjected to the physical formalities. " Patience ! patience !" rejoined the vizir ; " there is no hurry ; Paradise will, please God, be ensured if you are deserving, and it will be better to delay the opposite fate if you are reprovèd. First say who and what you are, that we may judge of your worthiness."

Upon this, the applicant replied that he was a Pole by birth, and schoolmaster by profession ; that he had been ruined, persecuted, and compelled to flee his country through the tyranny of a noble, who had destroyed the honour of his sister, and, seeing that neither justice nor truth was held sacred in Poland, he had resolved to em-

brace a faith, of which virtue and morality were the essential bases. Having pondered awhile, the vizir answered : “Well, well ! we will give you a hodja,* to instruct you in the faith and practices of Islam. Return to my presence in two months, and, if your sentiments be unchanged, Inshallah, it shall be as you desire.”

The applicant had no sooner departed, than the vizir directed one of his dragomans to report the circumstance to the Russian envoy, and to request his excellency to institute inquiries into the character and antecedents of the would-be renegade. The two months having at length expired, the Pole, attended by the mollah who had been appointed his preceptor, re-appeared before the vizir, well instructed, and fully resolved to embrace the Prophet’s faith. Having stated his determination in a loud voice and resolute manner, the vizir spoke to him thus : “Take warning ! should any thing occur to you hereafter, good or bad, it will be too late to retract. Remember that, when once a professed Moslem, you will have no other protector than the law of Islam. Come what may, you must submit to consequences.”—“I am ready, your highness,” rejoined the other ; “let me enjoy the security and blessings promised by your faith to those who believe, and let the rest be on my head.”

“Be it so !” exclaimed the vizir. Whereupon an Imâm was called in, and the Pole, having uttered the profession of faith, was declared to be a Moslem. This

* All preceptors and learned men are called hodja, though perhaps, literally speaking, it means a merchant, or one well to do in the world. Methinks our word “codger” is derived from hodja.

being done, a sunettjee was summoned, and the remaining ceremony was at once performed.* The vizir now waved his hand, and the convert, after receiving a purse of money, was directed to withdraw. However, before he reached the steps of the outward vestibule, he was directed to kneel, why he knew not; but the mystery was soon explained. Three or four tchaoosh stepped forward, seized his hands, fastened them behind his back, and in less time than is required for writing the result, the vizir's executioner advanced, and the renegade's head rolled upon the pavement.

The body was then conveyed to a public thoroughfare, the head placed under the right arm, and a yafta, to the following effect, attached to the bosom.

“ACHMET HODJA,

“a Pole and Christian by birth, embraced the true faith, in order to escape from punishment due for murder, and other heinous crimes committed in his own country. But the eye of God is everywhere. Wishing to convert our holy religion into a screen, behind which he might continue his vicious practices, this bad man met with the justice which ought to have overtaken him elsewhere. His punishment was just—This is his body.”

It appears that the Russian envoy had instituted the desired inquiries, and had discovered that the man was a criminal of infamous character, who had merited but escaped death in his own country. This being detailed

* The process of embracing Islam is very simple. It consists in pronouncing the profession of faith, and in subsequent circumcision.

to the vizir, that minister forthwith resolved upon the summary mode of proceeding.

Several instances of apostacy took place during the years 1841, 1842, 1843. The renegades, principally Germans, were subsequently tolerated by their new co-religionists, but were far from meeting with that favour which they expected to be the reward of abandoning the faith of their forefathers. Generally despised by Osmanlis, and universally shunned by honest Christians, they are doomed to lead an outcast life, ill-compensated for by that unlimited sensuality which is the general pre-disposing cause to apostacy. There may be exceptions—Omer Pacha, for example, who commanded in the Lebanon; but instances rarely occur, now-a-days, of renegades making progress in rank or fortune. Their subsequent existence is, for the most part, worthy of their motives for apostacy.

An event has recently occurred connected with this subject, which called forth profound indignation and regret, even from those most disposed to advocate the cause of Turkey, and to defend its government against unjust calumnies. At the same time, it caused undisguised satisfaction to those whose constant themes are the intolerance, unmitigated barbarity, and fanaticism of the Turks, and who gladly avail themselves of all acts of rigour or false policy, to preach a Christian, or, in other words, a political, crusade.

An Armenian artisan, named Yacoob Dukim, aged thirty-two years, expressed a desire to embrace Islam. Eager to obtain the immunities and indulgences enjoyed

by Mohammedans, this man spontaneously renounced Christianity, and made his profession of faith in the autumn of 1841. Disappointed, however, in his expectations, and not meeting with the anticipated reward of his apostacy, or, as some assert, urged by conscience, Yacoob Dukim escaped to Syra, where he abjured his new faith, and ere long returned to Constantinople, with the intention of becoming a Latin Catholic.

To render this recantation more notable, he assumed the hat or cloth cap worn by Franks and *bonâ fide* subjects of foreign powers, although a Raya, and not under the protection of any European legation. This soon attracted the notice of his own countrymen and of the Turkish police. He was therefore denounced, seized, and carried before the Sheikh ul Islam.

Thereupon the whole body of Oolema insisted that he should be brought to trial for apostatizing from the Moslem faith, and punished according to the strict letter of the law. The crime was not denied; on the contrary, the accused gloried in the act, and, in spite of promises and torture, firmly refused to recant a third time. The result was, condemnation to the legal penalty—death; which penalty is not only awarded by the religious code, but legalized by various fethwas.

One example of the latter will suffice. It is taken from the collection of the celebrated Mufty, Bekhja Abdullah Effendy, and runs thus: Question. “If Zeid, not a Musselman, should profess Islam, and should again relapse into infidelity, what ought to be his punish-

ment?" Answer, "If certified by two witnesses, death without delay."

This sentence, carried into effect upon the 22nd August, 1843, at the place of execution in the Fish-market, was neither issued nor consummated without opposition. The Grand Vizir, Raouf Pacha, a mild and worthy man, attempted to raise his voice in opposition to the bigoted Oolema and other members of the Supreme Council. Rifât Pacha, minister for foreign affairs, took the same side, and they were supported by Achmet Fethy Pacha, brother-in-law to the Sultan. But the opinions of the fanatic Nafiz Pacha, President of the Council, of Riza Pacha, and of the Sheikh ul Islam and Oolema prevailed, and the Sultan's assent was obtained.

In the mean time, Sir S. Canning, true to that humanity and generous zeal which distinguishes his honourable character, both in public and private, exerted his utmost endeavours to avert the commission of an act of blood, which, as his excellency justly observed, could not fail to arouse the sympathies of Europe, and to recoil eventually with most prejudicial effect upon the Sultan and his government. But the voice of humanity, reason, and policy failed, and the punishment of death was inflicted.

The moral and political effects of this rigorous adherence to a sanguinary law, so contrary to the spirit of the nineteenth century, and so inconsistent with the present position of the Turkish government, has been

justly and forcibly pointed out by an able public writer. I will therefore insert his observations, although evidently written under the excitement of the moment.

“The Armenian who was condemned to death for recantation from the Mohammedan faith, which he had professed about a year ago, was executed yesterday. His body was exposed in the Fish-market, with his head in his *hat*! He had assumed the Frank dress; and the Turkish government could not show its contempt for European civilization more effectually than by exposing, with the headless body of the renegade, its most conspicuous symbol, the *hat*. The conduct of the Porte in this affair has excited general indignation.

“Powerful efforts were exerted on behalf of this unfortunate man, but the Sultan’s ministers obstinately refused to remit the capital punishment. They pleaded an inexorable law and the danger of offending public opinion. But such pleas are valueless; and, however conclusive they may have been in the day of Mussulman intolerance, they have long lost their importance, even amongst Mahommedans themselves.

“Other laws, as inviolable as those of the Medes and Persians, have been infringed, and power and fanaticism can no longer form an excuse for their future inviolability. When crimes are committed with impunity throughout the empire—when the succession of its sovereign is ensured by a violation of every law of humanity—when the chief adviser of that sovereign owes his position to the most horrible and most revolting vices—and when the chief military authority at Tophana was guilty,

but a few months ago, of a double murder—it is no longer time to insist upon the inviolability of law, and, above all, of religious law.*

“To remodel the army, public opinion was offended, even at the risk of a general revolution; but, when vengeance must be taken upon a Christian—when an unworthy feeling of revenge and malice must be gratified, forsooth public opinion is advanced as an unanswerable excuse. Were all laws inviolate, or were public opinion respected, Turkey might, even upon so faulty a basis as Mohammedanism, be again restored to some portion of her ancient vigour.

“We have never advocated foreign interference in the internal affairs of the Turkish empire; and were all its laws equally respected and enforced, even in this instance we might object to any attempt to prevent the execution of laws founded upon the religion of the state. But, when laws are violated, in all cases except where Christians are concerned, humanity as well

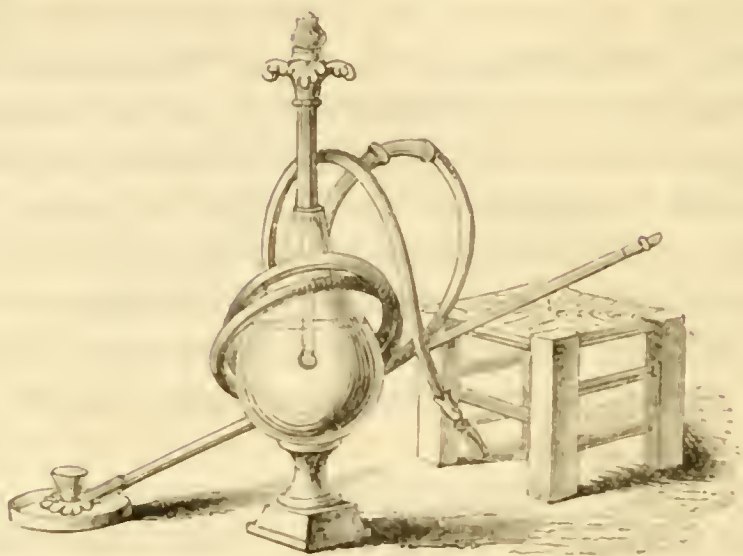
* The writer alludes in this paragraph, 1st, to the murder of male collaterals, to which attention has already been drawn. 2nd. To the elevation and omnipotence of Riza Pacha, whose history has been given, and who is indebted, according to the reports of his enemies by no means proved, for his good fortune to the worst vices. 3rd. To the double murder committed by Mohammed Ali Pacha of Tophana already detailed. It is but justice to the Turks to state that the act of rigour perpetrated upon the double Armenian renegade was not only condemned by the three Pachas named in the text, but that it caused undisguised pain to the great majority of public functionaries. But all men are aware of the inutility of public sympathies in similar cases. Look to St. Petersburg! Look to the physical and moral tortures inflicted upon the family of Prince Trubetzkoi — brought to public notice by M. de Custine.

as religion demand interference. By such acts as these, the Turkish government again exasperates its Christian population, which it had at length succeeded in conciliating. By showing itself to Europe the persecutor of Christianity, Turkey endangers that place which the most enlightened of her sovereigns, Sultan Mahmoud, had endeavoured to acquire for her amongst the nations of Europe. Sir S. Canning has exerted himself in this unfortunate affair as becomes an English ambassador—we could wish that other foreign representatives at this court were as sincere and as honest—but English influence is gone in this country.

“Had we maintained the position to which we are entitled, and which we enjoyed a short time back, Christianity might have been spared this outrage, and Turkey the dangers of its results.”*

But all Christian nations are not entitled to join in this outcry against the Porte. The official correspondence of the British envoy at Lisbon shows that a sanguinary law, similar to that of which we complain in Turkey, continues in vigour at this moment in the Portuguese dominions. Apostates from Catholicism are there legally doomed to the fate awarded to relapsed renegades in the Ottoman empire. Why, therefore, do we not peremptorily interfere on the banks of the Tagus, as we have done upon the shores of the Bosphorus?

* Extract from a Letter in the Morning Chronicle, dated Constantinople, 23rd August, 1843.



NARGUILLA; TCHIBOUK (PIPE); SKEMLA (RUSH STOOL); TASSA
(BRASS SAUCER).

CHAPTER IV.

CARPET-DEALERS, TURNERS, PIPE-DEALERS.

After quitting that part of Ozoon Tcharshy, within the great enclosure of bazars, by the gate marked C in our plan, the street called Merjian (coral) Yolly, opens to the right and left. It is in the immediate vicinity of this spot that the haladjee (carpet merchants) have their shops and khâns. The best articles are not exposed in the former, but kept in the merchants' store-rooms, at the adjacent small khâns, whither purchasers are conducted.

This trade, of which the members are exclusively Moslems, was formerly among the most flourishing in the city. They dealt, as at present, in goods imported from Persia, Bokhara, Cashmere, Barbary, and various provinces of the Ottoman empire.* Solomon is generally revered as their patron ; it being supposed that the genii, who laboured during the building of the Temple, presented him with a carpet, upon which he and Balkis were wafted through the air, when they made their marvellous journey as far as Cashmere, and there caused the abruption of the mountains that confined the waters which then covered the surface of “ the Valley of Paradise.”

Others of this guild affirm that Solomon is only entitled to the patronage of dealers in travelling carpets, and that the first invention of those employed for prayer must be ascribed to the archangel Gabriel, at the period when the Prophet made his miraculous ascension to heaven. Mohammed, being desirous to say a prayer of supererogation, in acknowledgment for the favour vouchsafed to him, was about to take off his cloak ; when Gabriel, seeing this, unclasped from his own shoulders his star-spangled mantle, and placed it under the shade of Tuba, in the proper direction of the keblah, so that the Prophet might perform his devotions, according to prescribed rules. This duty being accomplished, the archangel removed the mantle to the saddle of Borak. When the Prophet descended to earth, he carefully preserved the precious gift, for the sole purpose of saying upon it

* No carpet factory exists at Stambol or in its vicinity.

the sixth or extraordinary prayer, which he was accustomed to recite towards midnight.

Carpets richly embroidered were subsequently made by Fatmeh and the wives of the first kaliphs, in imitation of this, and were called yildizy (the starry), in commemoration of the constellations that originally bespangled the archangel's mantle.

Notwithstanding the universal use of carpets, the trade in indigenous and Oriental produce has latterly decreased. The introduction of the cheaper manufactures of Europe, largely imported by Greek and Armenian merchants, has diminished the profits of the old carpet-dealers, by circumscribing the use of Eastern articles, especially of those kinds used for covering floors. In lieu of employing Smyrna, Salonica, or Persian carpets, many rich Turks and the majority of Christians have adopted European productions.

No article is more essential to the Turkish population than carpets. They form the most prominent item of household furniture, for purposes of convenience, luxury, and devotion. When Osmanlis are stationary, they are necessary as seats; when travelling, they are used as beds, and bedsteads; namaz cannot be decently said without them; and, on parties of pleasure by land or water, they are equally requisite for utility and display. In the latter case, the carpet that covers the short after-deck of the *kayik* is taken out, and spread upon the ground. Over this are laid the cushions upon which the party were seated at the bottom of the boat. The yellow slippers of ladies are then ranged in pairs in front of the

carpet, and their attendants serve them with refreshments. These groups, of which hundreds may be seen on Fridays, at the Sweet Waters and other places in vogue for kief, are admirably picturesque, and give an inimitable feature of originality to the romantic spots selected for these tranquil and innocent recreations.

Carpets hold a conspicuous place in the baggage of all travellers. In the households of pachas or great personages, there is an attendant called kulargus halassy bashy (guide or travelling carpet-keeper). It is his duty to ride on with other servants, to the spot appointed for temporary halts. Here he spreads the carpets, and prepares coffee or other refreshments. The same ceremony is performed at night.

No man, above the lower class, is unprovided with sedjada (oblong prayer-carpets). They are of two kinds, one called kushluk, for morning devotions, and the other for the four remaining prayers. These articles vary in richness and beauty of texture. In great houses, an attendant, called sedjadagee bashy, is entrusted with their preservation. He spreads the sedjada in the proper direction of the keblah, at prayer time, and sees that no unclean contact renders them impure. Some of these carpets are of Persian manufacture, of vivid colours, and fine velvety texture. They are sold as high as 700 piastres, none lower than 400.

Those made in imitation of Persian goods at Diarbekir, Sivas, and other places in Asia Minor, are more common. Their texture is coarser, and their colours less vivid. Their price is 25 per cent. cheaper, but they

are commonly designated and sold as Persian goods. Pretty articles of this kind, seven feet by four, may be purchased for 350 piastres.

From the custom of spreading carpets of this kind over the after-decks of kayiks, whereon servants are seated, these articles are commonly designated, one, two, or three pair (oars). Dealers thus distinguish the sizes required by purchasers, as each class increases proportionately in length and breadth. A kayak without stern carpet is considered as much undressed as would be a London chariot without hammer-cloth.

Praying-carpets are not limited to articles manufactured of wool. They are made of cloth, cotton, velvet, or silk; all more or less richly embroidered with quaint designs representing flowers, sometimes stitched with gold and silver, and ornamented with small pearls. A space, terminating in a point, is, however, left plain in the centre, whereon to place the head; it being considered meritorious that the forehead should not rest upon silken or golden embroidery during prostration.

In imperial palaces, in those of married Sultanas and grand dignitaries, praying-carpets constitute a heavy item of expense. Much variety is there exhibited in the choice and splendour of these articles, although this display of vanity is opposed to those divine precepts which command humility at all times, and strictly forbid ostentatious exhibitions during prayer.

Carpets employed as floor-coverings in the imperial harem and the Sultan's apartments are generally of the finest Persian or Smyrna manufacture, with here and

there splendid European productions, sent as presents from foreign sovereigns. Those of Smyrna are of two kinds. The finer quality, containing the darker and dearest colours, blue and red, are called *adjem*, being imitations of Persian; the second are termed *yaprak*, the pattern being lighter and the colours cheaper, with an admixture of green. These are the sorts generally exported to England. They are common in the reception-rooms of both sexes at the houses of Turkish gentlemen.

Genuine Persian carpets of large size are sold at from eight to ten shillings the square yard. They can be made to order by giving directions and measures to merchants or commissioners, who import them from Persia. But even then the manufactures of Anatolia are often substituted. Smyrna carpets of first quality average 22 or 23 piastres the square pique, or five shillings and eightpence the square yard. *Yaprak* are sold for 21 piastres the pique. They are somewhat cheaper at Smyrna, as the Stambol merchants must pay duty and freight.

Turks, though generally fond of glittering ornaments, prefer carpets of sober colours, of which the prevailing tints are blue, red, brown, and dark green, although some scrupulous persons exclude the latter, holding it unorthodox to tread upon green.

Carpets are generally laid upon the matting, which completely covers apartments. In summer, the former are taken up, and the mats left or renewed. This is also the case in the imperial palace, where every por-

tion of the interior, except the marble corridors on the basement story, are closely matted.

When Smyrna carpets are not used, thinner and cheaper articles are employed. These are ketcha, manufactured at Shehir Kouy in Bulgaria, and gurdus, made in Caramania, or by the Youruk tribes. The component parts are woven in flat tresses, one quarter of an inch wide, and then loosely stitched together. The finest are laid down in common apartments. Inferior qualities are used for travelling and covering baggage. They are sold by the carpet, and not by the pique, at from 160 to 300 piastres, according to size.

Several other varieties of carpeting and rugs are employed for specific purposes. It will suffice to mention two of the most remarkable. These are ufukasha, imported from Aïdin, and used for saddle-cloths and horse-rugs : telharkussheshy (four-cornered) squares of fine texture and fanciful patterns, sometimes laid over tandoors, and sometimes placed under the table during dinner ; but for the latter purpose linen or cotton cloths, embroidered with flowers, are preferred.

That portion of Merjian Yolly, between the carpet-merchants' shops and the walls of Esky Serai, is principally tenanted by youzookjee (ring-makers), who deal in false jewellery of the coarsest kinds. They are, for the most part, Hebrews, who import the composition in a rough state from Germany, and manufacture the brass settings themselves. The latter are slightly gilt, and the glass is ground and polished by the stoneworkers of the bazar. The wives and children

of peasantry and poor citizens, especially in inland provinces, wear them in profusion upon their fez. When seen at a distance, the effect is brilliant and pleasing.

The gate conducting from the internal portion of Ozoon Tcharshy is opposite to another gate, opening into the external continuation of this long bazar, which eventually terminates near the dried fruit market. This prolongation is principally occupied by Armenians, who deal in cotton goods of inferior quality.

Among them are venders of kalemker; dulbendjee (muslin sellers); kessajee (tobacco-bag makers); sham-danjee (sellers of brass candlesticks); and miskjee (perfumers); with here and there shoemakers and tailors. Here also reside dealers in the small red skull-caps worn by the Asiatic women. These caps are made of scarlet shaloon, and the top ornamented with coloured cotton braiding.

At the conclusion of the enclosed portion commences the uncovered street, one side of which is tenanted by tchikrikjee (turners), and the other by pipe-sellers. The former fabricate distaffs, spinning-wheels, staircase balustrades, boxes, and sundry other wares. The tchikrikjee, all Moslems, form a numerous and busy corporation. It is worthy of remark that all active trades of Constantinople are with few exceptions in the hands of Turks. It will suffice to enumerate blacksmiths, carpenters, stone-hewers, sawyers, armourers, shoemakers, saddlers, braziers, nail-makers, and boat-builders. An Arab, named Abou Obeid, is venerated as the chief patron of the turners' guild.

Ayesha being one day in want of a box wherein to deposit salt and rice without their being mingled, Abou Obeid took forth his dagger, fastened a bowstring to the handle, quickly converted his bow into a lathe, then from a piece of palm-wood he shortly turned a neat box, with two compartments. This feat procured for him a quasi promise of beatitude in the next world, and much custom in this ; so that he lived in plenty, and died in hope.

Here and there, among the *tchikrikjee*, are shops of *nâelinjee*, or makers of wooden pattens, always used to protect bathers' and bath attendants' feet from the heat of bath floors. The *nâelingee* look upon our Saviour as their patron. The origin of the use of *nâelins*, according to common tradition, was the inconvenience suffered by our Saviour, when performing his ablutions at the bath of Nazareth. The heat of the floor blistered his feet, whereupon Joseph, whom Moslems call the "beloved carpenter," fell to work and made for him a pair of wooden pattens. The model of these pattens was preserved, and is supposed to have continued unchanged to the present day. They are nearly similar in shape to the clogs used by our country women. It is probable that the patten or wooden clog generally used in England was imported by the Crusaders, or brought from Spain, where it was introduced by the Arabs.

Nâelin are of various materials, but all of the same shape. Those commonly used at baths are made of walnut or box, without ornament. A plain leather strap, nailed to the hollow upon each side, attaches them to the feet. In private houses, pattens are more

costly. They are made of rose, ebony, sandal or stained wood, studded with silver nails. The strap is of coloured leather, embroidered with gold and spangles. In great harems, the ladies carry their love of finery so far as to have their *nâelin* inlaid with mother-of-pearl and tortoiseshell, and the straps thickly studded with pearls and small turquoises. When ladies of quality go to public baths, their slaves carry their pattens. This is considered more cleanly and correct than to use those of the bath; although there are always one or more attendants at the hammam, whose business it is to scrub and polish *nâelin*.

The use of these pattens is not limited to baths; a commoner kind, called *galensy* by the Greeks, is worn by all the lower orders and menial slaves while performing domestic work in the lower part of their houses. Greeks and Armenians of the inferior classes also wear them as clogs or shoes when out of doors. They carry this practice to unnecessary excess, standing at their doors, or walking in them in dry weather, with the coquettish intention of adding to their stature: this gives to them an awkward, tripping gait.

But let us cross to the opposite side of this declivitous street, principally tenanted by *imâmjee* or *tchibookjee* (pipe-mouth and stick venders), novelties which fashion rather than utility have rendered popular with travellers; for it is not sufficient for them to procure pipes complete, and to obtain, when at home, a supply of the indigenous tobacco, without which Turkish pipes are useless, but it

is requisite to carry with them a store of fresh tubes for the amber mouthpieces, and fresh jessamine or cherry-wood sticks to replace those impregnated with the essential oil. It is not less requisite to have servants who understand keeping all these articles perfectly clean.

To smoke with the small tube, on which the amber is fixed, longer than a month is disagreeable and unwholesome, as it becomes quickly impregnated with the oil; and cherry-wood sticks also become tainted, if much used, at the end of six months. The long tubes made of jessamine are still more liable to deterioration, and those manufactured of commoner woods, painted and varnished, are still worse.

A novice desiring to supply himself with a pipe and its attendant requisites complete must purchase the following articles: 1st, an imâmy (amber mouthpiece), with its mena (ring), and zivany (light tube of wood for the same); 2nd, a tchibook (stick) of cherry or jessamine, and a loola (earthen bowl). Then comes the selection of toutoon (tobacco), kessa (bag for ditto), tassa, (brass saucer), upon which the bowl always rests, in order to prevent fire or dust from falling on floors. To these must be added tchakmak (steel), tash (flint), and kaof (vegetable tinder).

Having these articles, it is necessary to purchase a short thin wire for cleansing the zivany, and another of longer dimensions, jagged at one extremity, and enveloped with cotton to clean the stick. Those who have not servants employ the itinerant Jew pipe-cleaners, who

circulate through the narrow streets, between six and eight a. m., waking tardy risers with shouts of "tchibook-jee ! and tchibookja ! " *

In great Turkish establishments, two individuals have little other employment than to attend to this universal luxury ; the one is the toutoonjy bashy, and the other the tchibookjy. The first is generally some steady servant, whose business it is to purchase the leaf in bale, and to see that it be cut and weighed for daily consumption. The second is a young and active page, or upper footman, of comely appearance, well versed in the etiquette of precedence, and in the forms of presenting pipes to those meriting this honour. The toutoonjy is often the kihaya (steward). He enjoys his master's confidence in regard to money affairs, and is his agent with the Armenian bankers, to whom almost all great men at Constantinople are more or less indebted.

The pipe-bearer is the confidential valet and depository of secrets in other matters. It is his duty to follow his master upon all occasions with the pipe complete, enclosed in a cloth case, and the tobacco-bag in his bosom. He sits behind in the *kayik* ; he treads close at his master's heels when the latter slowly walks through the streets, rosary in hand ; he runs at his horse's tail when mounted ; he waits near the door of the *selamlyk*, or other apartment, when at home, and remains within sight or hearing when abroad, ready to enter with the lighted

* Turkish pipes should only be cleaned with *dry* cotton, though sometimes strong coffee is poured through them, and they are afterwards thoroughly dried with cotton.

pipe upon the slightest signal. Even the meanest functionaries, slipshod, and often threadbare, consider these attendants as essential to their respectability.

The pipe being the alpha and omega of Oriental etiquette, tchibookjees are thus the shadows of their masters, and rarely quit their presence from the moment the latter sally from the harem at dawn until the hour of retirement. After that, if the master be disposed to smoke, one of the khanum's (wife's) female slaves performs the functions of pipe-bearer, and, as almost all elderly ladies smoke, a supply of every thing necessary is at hand.

These pipe-bearers, carrying their master's pipes in long brown cloth cases, attracted the notice of an English traveller, who visited Constantinople in 1842, anxious to write and publish his observations. He had seen many of these men, black and white, following the richly caparisoned horses of Turkish gentlemen, and his mind wandered forthwith to stories of bowstrings and bastinadoes. He felt convinced, therefore, that these innocent pipe-bearers were the dreaded executioners of the jealous acts of barbarity, that are supposed to find food for the fishes of the Bosphorus. He communicated his suspicions to an official person among his countrymen, who, rejoicing in a joke, confirmed the unsophisticated traveller's surmises; and so a chapter was forthwith written, and perhaps may see the light, setting forth the unblushing cruelty of the Turks, who amble through the streets with executioners at their heels, carrying the terrible implements of death and torture in their hands. Yet these

and similar absurdities are constantly written, and as constantly read and believed by the European public.*

Large sums are lavished by Turks of all ranks upon pipes ; they attach as much importance to the possession of a fine assortment, as Europeans to that of choice pictures or plate. From five to thirty pounds are commonly expended upon amber mouthpieces, their cost being further augmented by the jewelled rings that separate the morsels of amber. These glittering ornaments are, however, more in use with ladies than men. The latter prefer a simple ring of porphyry, coral, enamel, or agate ; but great attention is paid to the purity of amber. This is imported wholesale by Jewish merchants from the Baltic, and is retailed by the *oka*, varying from two to five thousand piastres, according to quality. The pale lemon colour, without vein or spot, is the most esteemed. Middling-sized *imâmy* of this kind will always fetch 2000 piastres.

Large amber mouthpieces of dark colour, streaked and veined, may be purchased for 500 piastres ; those of smaller size, for 250 or 300 ; but the average price of a fair-sized *imâmy* of pale colour is never less than £5. Mouthpieces are not confined to amber. They are made of marble, ivory, hippopotamus tooth, aventurine, and of a composition consisting of a solution of amber-filings and arsenic, which, when finished, resembles the trans-

* A travelling bachelor from Oxford came to Stambol in 1842 with a book neatly ruled, wherein to insert the productions, manners, and customs of these and other people. The following was the concise result of his observations at Constantinople : Productions—asses ; Manners—none ; Customs—beastly.

parent amber of Sicily, considered of no worth at Constantinople. Mouthpieces of this composition, costing 12 or 15 piastres, with common wooden tchibooks, are in use at the coffee-houses. They are considered prejudicial to the teeth.

The choice of the long cherry-wood tube is an important consideration. Those most esteemed vary from four to six feet in length, and from three-quarters of an inch to an inch in diameter. They should be of one piece, equal in circumference throughout, smooth-coated, and without any appearance of knots or artificial barking. But the pipe stick-makers are so expert, that they peel bark from short or crooked sticks, and not only veneer others of better kind, but join two or more sticks together so adroitly as to deceive inexperienced eyes.

Cherry-wood sticks are employed for winter, jessamine for summer smoking. The former are imported wholesale from Persia and Bokhara. They arrive in a rough state, often crooked, and chipped. Manufacturers straighten them over a slow charcoal fire, veneer, polish, and deliver them to the retail tchibookjee unbored; the latter perform the operation of boring at the moment of sale.

Ordinary cherry-sticks from three and a half to five feet long cost from twenty-five to thirty piastres, but they increase in price according to length. Some of the longest and finest, when of one piece, cannot be purchased for less than 100 piastres. Jessamine tubes are dearer; they vary from 40 to 80, and, when of unusual length and fine grain, cost as much as 200 piastres. They are imported from Broussa, Trebi-

zonde, and other parts of Asia Minor ; but those most prized are produced in the gardens of Ortakouy upon the Bosphorus.

The process of culture is simple. The young plant is placed in a sunny and sheltered situation. All lateral shoots and suckers are rubbed off. The central shoot is trained to a vertical stick, and a piece of string is attached to the head, which is not allowed to flower or exhaust the stem. The string is carried through a pulley above, and the end weighted. This serves to strain and retain the stem in a vertical position. In due time, three or more years, according to the length required, the stick is fit to be cut. When in use, they are occasionally lightly sponged with lemon juice, which nourishes and sweetens the bark.

As Turkish gentlemen not only pride themselves upon the beauty of their imâmy, but upon the sweetness of the sticks, the necessity of constant change renders them expensive. In large establishments, where many visitors are received, a store of some fifteen or twenty richly mounted pipes is required ; especially, during Beiram, when almost all men keep open house. But in all these matters the strictest etiquette is maintained.

The offer of a pipe may be regarded as a mark of condescension to inferiors, of essential courtesy to equals, and of deference to superiors. Coffee without pipes is sometimes presented in the first case. Both are necessary in the second, and both, with sherbet, sweetmeats, and sometimes perfumes, are proper in the

third ; although latterly the custom of offering incense has fallen into disuse Minute forms are adhered to in all these instances.

When an inferior, meriting a pipe, enters, he makes his obeisance ; the host rises or not as circumstances may require, and the visiter takes his seat. A sign of the head suffices to inform the servants, waiting near the door curtain, whether the pipe is to be given. In the affirmative case, the tchibookjee and principal servants enter with two lighted pipes, and the brass tassas for receiving the bowls. One pipe is then presented to the host and another to the visiter, and the former having commenced smoking, the latter follows his example.

Immediately after this, the khavajee makes his appearance, bearing two or more cups of coffee, upon a tray covered with a circular piece of embroidered cloth. This cloth he takes off and throws over his left shoulder as he enters. Other servants then approach the tray, and each takes a cup and presents coffee first to the master and then to the visiter. The latter waits until his host has tasted the liquid, and then raises the finjan to his lips. The contents having been swallowed, the servants re-approach, and, extending the left hand with the palm turned upwards to receive the zarf, as upon a waiter, place the right hand, with the palm downwards, upon the top of the cup, and then carry them back to the khavajee, who immediately withdraws. The mode of presenting the cup is equally respectful ; the servant places the thumb and forefinger of the right hand upon the

foot of the zarf; and, laying the left hand on the pit of the stomach, in token of respect, offers the finjan without the aid of a tray.

When equals visit each other, the same ceremonies are performed simultaneously; but, when visitors are of superior rank, the precedence is accorded to them. These rules are adhered to with minute exactness in all relations between Turks. It would not only be considered as an unpardonable affront to deviate from these rules, but they are regarded as essential when visits of ceremony are paid by foreign envoys, either to the Sultan, or to ministers of state.

An omission of these formalities at the palace of the Sultan, in 1841, had well nigh produced serious consequences, and was in fact only redeemed by submissive apology. From the period of abolishing the ancient practice of feasting and offering caftans of honour to ambassadors and their suite, prior to their admission to the Sultan's presence, it has been customary and conformable to strict etiquette, that foreign envoys should be immediately received by the grand marshal, and then regaled with pipes, coffee, and sherbet. This being done, and the Sultan having taken his place in the reception-room, the envoy is admitted with little further ceremony, indeed with less formality than is often met with even in petty German courts. This is the fact, however little it may accord with romantic and pompous descriptions.

M. de Pontois, French ambassador, having proceeded

in state,* upon the 18th October, 1841, to take leave of the Sultan, was received at Beshiktash by Riza Pacha, grand marshal; by Rifat Pacha, Reis Effendy; and by Suffait Effendy, first dragoman of the Porte. Thus far rules had been observed, but by some accident the accustomed pipes were not offered. Occupied with more important thoughts at the moment, M. de Pontois did not call to mind this omission until the audience was terminated, and he was once more seated in his kayik on his way back to Therapia. However indifferent M. de Pontois might have been about such matters as regarded himself, he held it due to his office and government to demand an explanation, and to satisfy the latter that the omission was not intentional. This was the more requisite, since the exceptional position in which the false policy of M. Thiers had placed the French mission at Constantinople justified suspicions that the proceeding was not altogether unintentional.

A note was therefore addressed forthwith to the Reis Effendy, complaining of and demanding an apology for the neglect; and declaring that, unless the reply should be satisfactory, the French ambassador would demand

* The proceeding in state merely consists in putting on uniform and being accompanied by all the gentlemen of the mission, either in the state kayik or on horseback. Travellers sometimes obtain permission to accompany envoys, and thus avail themselves of this opportunity of being presented, which they cannot do at other times, as the Sultan never holds courts or receives envoys, unless the latter demand audience for delivering credentials, autograph letters from their sovereigns, or to take leave.

his passports within twenty-four hours, and break off all diplomatic relations. This note, communicated instantaneously to Riza Pacha, but carefully concealed from the Sultan, produced the desired effect. The grand marshal excused himself to the Reis Effendy as well as he could, and the latter lost no time in sending Suffait Effendy to apologize in person for an omission, declared to have been purely accidental, and the more worthy of excuse, since the few moments that elapsed between the ambassador's arrival at the palace, and his being ushered into the Sultan's presence, rendered it impossible for the customary pipes and refreshments to be offered.

M. de Pontois, who received Suffait Effendy standing, and had not invited him to be seated, drew up his lofty and imposing figure, and fixing his eye upon the nervous features of the worthy dragoman, replied that he was not altogether satisfied, since the Porte must be aware that similar omissions might be obviated by proper alacrity. He was disposed, however, to accept the excuse, as he could not suppose that the grand marshal, or any other man in the Turkish empire, could dare to offer a premeditated insult to the representative of France; and so saying, he bowed the agitated dragoman from his presence.*

A few days later, M. de Pontois received the Nishan Iftekhar of the first class, and certainly this decoration

* Suffait Effendy is afflicted with a nervous tic in the muscles of the face, which gives an agitated expression to his otherwise sensible and interesting countenance. This affection is said to have been caused by repeatedly imitating a similar affliction in another, in his early youth.

was well bestowed.* Through the petulant and ill-advised policy of his government—a policy injurious to none but France herself—his Excellency had been placed in a position whence few men would have extricated themselves and their country with equal prudence and diplomatic skill. M. de Pontois deeply felt and also fully comprehended his own embarrassing situation and that of his colleague, Lord Ponsonby, as regarded their ordinary relations during the crisis. These two diplomatists, who had so ably conducted the affairs entrusted to them by their respective governments, quitted Constantinople nearly at the same moment, entertaining for each other the highest respect and esteem, although the adverse systems which they were compelled to pursue had rendered personal intercourse not only embarrassing and painful, but nearly impracticable.

The noble and generous language employed by Lord Ponsonby and M. de Pontois, when referring to this subject, was alike honourable to their high feelings and elevated character.

It is interesting to strangers to remark the courtier-like forms and minutiae of etiquette observed in the relations of Turks of high rank in regard to these and similar ceremonies. Usages totally different, but not less well bred than those of the most refined European society, are peculiarly striking.

* The Nishan Iftekhâr (mark or decoration of honour,) is only given to foreigners. The Nishan worn by Osmanlis are indicative of their rank, and are returned to the Porte on being removed from office. There exist one or two exceptions; for instance, Reschid Pacha, who received a personal Nishan in 1841.

I chanced, one evening in June, 1841, to dine with Rifat Pacha, then Reis Effendy, at his beautiful villa at Emir Ghian, upon the Bosphorus, when Samy Pacha, agent of Mehemet Ali, was announced. Samy Pacha had that morning received the berat (official edict) promoting him to the rank of Ferik (Lt.-general) in the Sultan's service, and he came about an hour after dinner to pay his visit of thanks to the Reis Effendy.* Although Rifat Pacha is an easy-tempered, jovial personage, in no way severe in matters of etiquette, he forthwith prepared himself for the reception of his visiter, by slipping a white quilted kaftan over a vest of the same material, in which he had unceremoniously dined. He then arranged his unusually short legs in the corner of a sofa, and assumed a becoming air of gravity.

This operation was scarcely completed before the salâm and ihrâm aghassy (introducer of strangers, and groom of the chambers) entered, supporting the Egyptian Pacha, who, with his left hand upon his chest, instantly made the requisite salutations with the right. Then, advancing to the side of the sofa, he stooped, lifted up the edge of the covering, and was about to apply it to his lips when Rifat briskly rose, hastened to raise up his guest, welcomed him with the salute of peace, and beckoned him to a place upon the same sofa with himself.

Samy Pacha, who wore the Egyptian uniform, shook his red shoes from his feet, mounted the sofa, rested

* The usual hour of dinner at all seasons is immediately after sunset prayer, which may be said to serve as grace before the repast, though no man sits down and breaks bread without uttering the invocation "Bismillah," (In the name of God.)

his body upon his heels, and, with his hands respectfully crossed on his chest, and his eyes cast downwards, awaited the signal to speak—it being customary that inferiors should not commence conversation. In an instant more, coffee was brought in, and presented first to the Reis Effendi, and then to his visiter. Pipes instantly followed. One of these was offered, *pro forma*, to Rifat, who does not smoke, and the other to Samy, who first followed the motions of his superior, sip by sip, and then, with one hand constantly crossed upon his chest, occasionally inhaled a sidelong whiff from the pipe; for etiquette is observed even in the position of the pipe, which, in the presence of superiors, should be placed on one side, and not in front of the smoker. The imâm was now and then applied to his lips, as if by stealth, and then allowed to rest upon his left shoulder, whilst the hands were folded across the breast.

Nothing could more strongly depict the deference of inferiors towards superiors than this proceeding of the Egyptian, and yet there was a marked contrast between his quick supercilious glance and sarcastic smile, and his humble attitude. Ices, Roman punch, and other refreshments, were then offered in succession, and disposed of in the same manner.* At length, the guest rose to depart, and, having gone through the same forms of stooping and salutation, was accompanied as far as the chamber door by his host.

Notwithstanding the punctilious limits within which

* Roman punch is now and then met with at great houses, but generally it is served expressly for Europeans. Rifat Pacha, though tolerant and liberal in his opinions, is a strict observer of religious rules.

all classes are restricted by the rules of etiquette, no awkwardness or embarrassment is perceptible. There is an ease and self-possession in the manners of all ranks and conditions which border on dignity and grace. The constant practice of required formalities, from early youth, renders these observances a second nature. Turks may now and then betray what we may consider defects of manner ; but want of courtesy and politeness is not among the number. The respect shown towards superiors is not limited to official persons, friends, and acquaintances. It is strongly exhibited in the bearing of children towards parents and elderly relatives, and this through life. Sons neither smoke, take place upon divans, nor enter into conversation before fathers or uncles, unless invited so to do ; and similar deference is shown by young women to those of maturer age. The former invariably rise when the latter enter, kiss their hands, and exhibit the most respectful and touching marks of respect and affection towards them. In these matters, the behaviour of Turkish youths of both sexes might be well taken as a model by those of more civilized countries.

Another trifling but characteristic example of etiquette occurred on the evening above-mentioned. Mr. Lewis, the artist, now residing at Cairo, but then on a visit at the British embassy, had been invited to dine with Rifat Pacha. When our repast had terminated, he produced his well stored portfolios for the Reis Effendy's inspection, and a group formed around the host, some standing, others crouching on the floor. Among these were

Ali Effendy, now ambassador to the Court of St. James's, and Suffait Effendy. After examining many sketches alike admirable for their fidelity and colouring, the Pacha drew forth the portrait of a lady, wife to an English physician, attendant upon the family.

The drawing represented the lady in the Turkish costume. Upon seeing this, one of the spectators observed, "Mashallah! a Turkish woman! How came you to obtain such a model for your pencil? Oh, you are a fortunate man, a devourer of hearts." "This good fortune has not befallen me," rejoined Mr. Lewis; "it is the wife of Dr. Macarthy."* "In a Moslem dress?" exclaimed the other. "Yes," interposed the Reis Effendy; "the lady is the good doctor's property, but the dress belonged to my house." No sooner had the Pacha uttered the last words, than all Turkish eyes were averted, as a mark of respect, to the portrait of garments belonging to his harem. This was carrying etiquette to great lengths; but such is the deference paid by Orientals in all matters connected with each other's harems, that it would have been considered indecorous to have acted otherwise.

Our diversions were, however, interrupted in no very agreeable manner. On a sudden the heavens became overcast; heavy clouds rolled over, and veiled the oppo-

* This gentleman, long resident at Pera, was physician in ordinary to the late Sultan, whom he attended in his last moments. He occupies the same post in the present Sultan's household. The present physician to the embassy is Dr. Macguffac, a gentleman of great experience and medical skill, having most extensive practice, especially among the Armenians.

site mountains; thunders reverberated in continuous peals from shore to shore; forked lightnings furrowed the darkened skies; rain descended in torrents, and the north-east wind, rushing down the Bosphorus with irresistible fury, lashed up its waters into mountainous waves; trees were thrown down, windows wrenched from their fastenings, and doors forced open. A tempest, such as is not often witnessed on the Bosphorus, threatened destruction to the kioshk in which we were seated, as well as to the more substantial buildings forming the body of Rifat Pacha's yally.

A strange scene of confusion ensued. Pipes were cast aside, coffee and ices overturned. Some ran one way, some another. Some hastened to secure doors, others to fasten windows. One or two fell into the basin of the marble fiskaya (fountain), that ornamented the centre of the room. In short, all shook off their sober dignity, and seemed to apprehend that the last day, foretold as near approaching, was really at hand; but none seemed disposed to confide in destiny. Suffait Effendy, a most worthy and prudent man, was among the first who sought to counteract fate. When the crash commenced, he glided from the chamber, and, as it afterwards appeared, selected the interior of the large and beautifully sculptured chimney in the adjoining saloon as a place of refuge. When the tempest had exhausted its first fury, all resumed their places and pipes. Suffait Effendy, rosary in hand, also re-appeared, and with slow and dignified pace returned to his seat, repeating as he entered the Persian distich:—"It is only by practising patience

and fortitude that men can attain high estate. Does not the mulberry leaf weather the tempest, and find itself converted into rich brocade?"

The consumption of tobacco in great houses exceeds three or four pounds daily, including that of inferior quality, furnished for attendants. So universal is the courtesy observed, that the meanest beggar would consider it as an act of inhospitality not to offer his pipe to a beggar of his own sitting—I say sitting, because Turkish beggars, of whom there are few, rarely use their legs unless it be to move to the nearest coffee-house, where they quickly reseal themselves to enjoy coffee and narguilla, for which they pay two or three paras.

The practice of smoking, introduced for the first time at Constantinople during the reign of Sultan Achmet I., in 1605, is with few exceptions universal and carried to excess. Fifteen or more pipes in a day are no uncommon quantum. But the rich only smoke the upper part of each pipe, called *kaïmak* (the cream). The pipe may be regarded as the food of the people. They apply to it the first thing at dawn and the last thing at night. When the long days of summer Ramazan are terminated, the pipe, forbidden between dawn and sunset, is the immediate solace, then a gulp of water, and then, before tasting other food, a mouthful of bread; in virtue of the Prophet's words, who said, "Reverence bread as a blessed gift, as the symbol of heavenly and terrestrial abundance."

Many Sultans carefully abstained from smoking, at least publicly. According to report, the present mo-

narch, Abdoul Medjid, does not allow himself this indulgence, even in his utmost privacy. This abstinence is held necessary in the head of the church as an example, an example completely thrown away on the mass of his subjects : some of them, however, imitate this example ; for instance, Halil Pasha, his brother-in-law, Namik, Reschid and Rifat Pashas. None, indeed, impose this privation upon themselves from religious scruples, or from being desirous to mortify the flesh, especially the first and last mentioned. The passion of the one is to amass money, that of the other to live a joyous, easy life, and to people his wife's harem with the most beautiful slaves that can be procured. Both are eminently successful, it is said, in their pursuits.

Halil, once a slave to Khosref Pasha, is now one of the richest men in the empire, and in possession of the highest honours as Capudan Pasha. The other, at the present moment Reis Effendy, has the reputation of being joint proprietor with his wife of a garden of beauty, each flower of which is worthy of being added to the imperial parterre. A foreign lady, having repeatedly seen Rifat Pasha's wife attended by one of her husband's supposed favourites, for whom the wife evinced the tender affection of a sister, said to her, " How is this, Khanum Effendy ?* Are you not jealous ? I confess that I could not feel so fond of a rival."—" That would be unjust," answered the Khanum meekly. " Surely it is not the poor girl's fault if my husband loves her."

The title of Effendy is also given to ladies after the word Khanum (madam).

This was most amiable philosophy—incompatible alike with our notions and with the general feelings of Turkish wives, who are not at all prone to submit patiently to these rivalries. But it proved that Rifat Pasha's wife had the good sense to promote domestic concord as far as possible, and to endure patiently that which could not be cured, at least, by violent opposition.

The risk of fire arising from several hundred thousand lighted pipes or pieces of charcoal and tinder, burning in every direction throughout a wood-built city, is sufficient to justify the attempts made by divers sultans to abolish smoking. But no sovereign waged war upon pipes and their attendant coffee more inveterately than Murad IV. He hunted down smokers, coffee-drinkers, and opium-eaters, with relentless severity. If delinquents, high or low, were caught in the act of smoking, their heads inevitably paid forfeit. Murad often went forth *tebdil* (disguised), on purpose to watch if the police did its duty, or to see if he could fall in with individuals, bold enough to infringe his edicts. On one of these occasions he is said to have met with an adventure, calculated to diminish his passion for these experiments.

Having disguised himself as a simple citizen, he passed over to Scutari in a common *kayik*, and prowled around the caravansaries, where strangers arrive from the interior. Not having discovered a single defaulter, he took his place, to return, in one of the large passage-boats, by the side of a *sipahy*,* who had come from Kütaya to claim arrears of pay. In the course of the pas-

* Irregular cavalry.

sage the trooper produced a short pipe, lit it, and commenced smoking. Upon seeing this, Murad could scarcely contain his anger; but, as the man was in his power, he resolved to amuse himself at his expense, so he leaned aside, and said to him in a whisper, "By the Prophet's head, yoldash (comrade), you must be a bold man! Have you not heard of the Sultan's edicts? Look, we are within sight of the palace. Take care of your head!" "If the Sultan neglects to pay his soldiers, or to furnish them with more substantial food, they must needs sustain themselves by other means," replied the sipahy; "the Prophet has said that starvation by other hands is homicide; by one's own, suicide, which is worse than homicide. My tobacco is good—it is raya tribute.* Bismillah! it is at your service."

Upon this, Murad, pretending to look around, as if in fear of being detected, drew his pelisse over his face, took the pipe, and smoked away lustily; then, returning the forbidden luxury to the soldier, he exclaimed, "Kar-dash! (brother) you seem to be a most liberal man! It is a pity you are not more discreet. To speak truth, however, I also am fond of my pipe, and laugh at the Padishah's beard in private. But heads are heads after all, and do not sprout like young figs. So take my advice, and be cautious when you reach the city." "Man can die but once, and each has his appointed day," retorted the sipahy. "I may as well die, my mouth filled

* In some districts, the lands were allotted for the subsistence of the troops, and furnished their contingent in kind—among other things, tobacco.

with smoke, as with an empty stomach. It is well for him who wants neither bread nor salt to deprive others of this substitute for food ; but the day will come, when, Inshallah, he will broil for it."

"Allah, Allah! this is a most incorrigible rebel and blasphemer. He shall be impaled with his own pipe-stick!" ejaculated the Sultan aside ; then, he added in a half-whisper, "Speak lower—speak lower, Effendimiz (our Lord) has long ears." "And so have all the asses in Stambol," retorted the sturdy trooper ; "but his braying may not keep him from following the road taken by Sultan Osman."*

The boat now touched the shore, and it was nearly dark. The Sipahy jumped on land, closely followed by Murad, who, when they had advanced a few paces, stopped the soldier, saying, "Your looks please me, and your language proves you to be a brave man. You are a stranger. I will find you lodging. Come ; I and my friends care not the husk of an almond for the Sultan ; we will enjoy our pipes." The trooper looked round for a moment, and, seeing no one near, answered thus — "Hark ye, friend ! I do not like your looks. I have heard of this Sultan's pranks. He shoots men with arrows as others shoot dogs. There is honey in your speech, but gall in your eye. You are either a spy, or the Sultan himself. If the first, you merit a rope ; if the other, worse than a rope. None but rascals would lure starving men to death. But whether spy or Padishah, you shall have your deserts."

* Alluding to that Sultan's murder.

Whereupon he took forth his short mace, and administered a most severe cudgelling to the despot. Then, bounding away with the speed of a gazelle, he disappeared among the narrow streets, leaving Murad foaming with rage, and with half broken bones.

Having rejoined his attendants, who were waiting at an appointed spot, the Sultan concealed his adventure and retired, bruised and infuriated, to the Seraglio. There he forthwith issued orders for beheading the chief of the police of Tophana, and for bastinading all his *tchaoosh* for not being upon the watch. Next morning he sent for the vizir, and, without disclosing what had happened, commanded him to issue a proclamation, offering ten purses of gold and free pardon to a sipahy, who, on the previous night, had beaten a citizen near the landing-place of Tophana, provided that he would present himself forthwith to the *Bostanjy Bashy*. But the sipahy, recollecting that heads did not sprout like green figs, never made his appearance, and Murad thenceforth took care not to stir out, unless closely followed by his *bash tebdil* and other disguised and confidential guards.

In order to purchase a pipe and the necessary accompaniments complete, it is necessary to have recourse to four trades, namely, to *tootoonjee*, who sell tobacco; to *tchibookjee*, who sell pipes and mouthpieces; to *loolajee*, who sell earthen bowls; and to *kessajee*, who manufacture bags. *Tootoonjee* are found in every direction; but the principal wholesale dealers reside near *Zindan*

Kapoosy. Retail shops are neatly arranged, with a counter in front, on which are glass vases containing samples, as well as piles of cut tobacco and scales for weighing. Small bales (boghtsha) of different qualities in leaf, neatly packed, and weighing from eight to sixteen oka, are piled round the sides, and a machine for cutting the leaf is placed upon the floor.

Those who require large quantities purchase one or more boghtshas, and have it cut fresh for daily use at their own houses. The salesmen do not object to send a cutter to purchasers' houses with his instrument. The cut, called saraf kyma (bankers' cut), is preferred, it being somewhat less fine, and consequently does not consume quite so rapidly.

This trade is one of the most flourishing of the city. Upwards of twenty-four million of okas are annually consumed. These are retailed at from 10 to 16 piastres the oka. The sorts usually smoked by the upper classes cost from 14 to 15 piastres, and are of fine flavour; but connoisseurs say that the qualities have fallen off, and that adulteration is practised to a great extent by the mixture of inferior leaves in the bales. Each kind of tobacco is divided into three classes, strong, middling, and weak. The first is smoked during winter; the second, called orta (from the leaves being taken from the middle of the bale), in summer; the third is mixed with both. To strangers orta is most agreeable. When tobacco is cut in any quantity for use or travelling, it is kept in waxed cloth bags, called muschamba. The

finest kinds of tobacco are those imported from Salonica (Djebel Selanik) and Latakia ; but there are as many varieties as there are consumers.

A necessary part of the pipe is the loola. Loolajee abound in every quarter. The bowl-sellers of Stambol do not manufacture these goods in their shops ; they are made principally at Eyoub and Tophana. The substance employed is a fine argillaceous earth, called loola to-prassy, brought in a dry state from Aïdin and other places in Asia Minor. This is thrown into wooden reservoirs or large jars, where it is moistened, stirred, and cleaned. Such quantities as may be required for use are successively taken out, and, after repeated manipulation, careful cleansing, and staining with the red dyeing mixture, are rolled into small balls, each sufficient to form one loola. These morsels are then weighed, and placed in a wooden bowl ready for use. The manufacturer, seated upon a sheep's skin, dips his hands in water placed at his side, and fills a strong mould, held between his legs, with the necessary quantity of clay. He then closes the mould with a sharp pressure, scrapes off superfluities with a blunt knife, forces a box-wood borer into the aperture intended for the tube, re-opens the mould, extracts the bowl, and places it in a wooden trough to harden in the air.

The loola, having been allowed to attain a sufficient degree of consistency, are taken out one by one, and are ornamented and finished by the hand, either by means of knives or of stamps made for the purpose. When completed, they are placed in a small kiln in the back shop,

where they are baked. The high red polish and metallic sound, remarked in some of the finer loola, are produced by heat and superior clay. Inferior articles only are dyed. These sell at from five to ten paras; middlings for twenty paras; and the better sorts from two to ten piastres. The price depends upon the purity of the clay, and upon the carving and gilding. The lower orders employ the cheapest, of which immense quantities are exported into the provinces. Higher personages use a better kind, but never those which are gilt. Lockman is the patron of the loolajee, they being a branch of the potter's trade.

Before quitting the subject of pipes, a few words must be added upon the sister-luxury, the favourite narguilla,* although the dealers do not reside in this street, but in the vicinity of Aladsha Hammam. To purchase a complete narguilla, three shops must be visited, namely, those of the shehshedjee (glass-dealers), who sell the crystal bowls—those of the marpeejee, who manufacture the marpeetch, or long flexible tubes,† and ornamented sucker, crowned with a small receiver for the loola, which holds the tobacco.

The price of narguillas complete depends upon the beauty of the water vase, and upon the richness of the centre ornament, which is sometimes made of pure silver, richly carved to imitate flowers and foliage. The ordinary price of a respectable narguilla com-

* Literally, a cocoa-nut, the bowls having been originally made of the shell of that fruit.

† Literally, serpents.

plete is about ninety piastres. The price of marpeetch depends upon length ; those in common use are about four feet long, and cost from ten to fifteen piastres.

The tobacco required for narguillas is imported from Persia, and forms an important article of commerce with the Ottoman capital. It is called tumbeky, and is sold wholesale and retail by Persians, who have their shops in various quarters. Their dark costumes, lamb-skin caps, jet black beards, and characteristic countenances, as well as the fanciful manner in which they ornament their shops with artificial flowers, quaint pictures, gilt paper, and draperies of coloured linen, form a contrast to the more sober appearance of the Turkish and Raya tootoonjee.

Three districts in Persia are renowned for the production of tumbeky,* namely, Shiraz, Gilpaigon, and Yanneky. The Shirazy is the most esteemed, and is that which is principally exported. Pure Shiraz tumbeky can, however, be seldom procured at Constantinople. It is usually mixed with Gilpaigony, for exportation. The purer sorts are of a bright yellow colour, and are sold at from twenty-five to thirty piastres the oka ; inferior qualities are much cheaper.

To prepare tumbeky for immediate smoking, a small quantity is rolled in a piece of wash-leather or cloth, which is then immersed in water, and afterwards squeezed and rubbed. When thus damped, the loola is filled with tobacco, a morsel of lighted charcoal is deposited at the top, and the narguilla is placed on the ground.

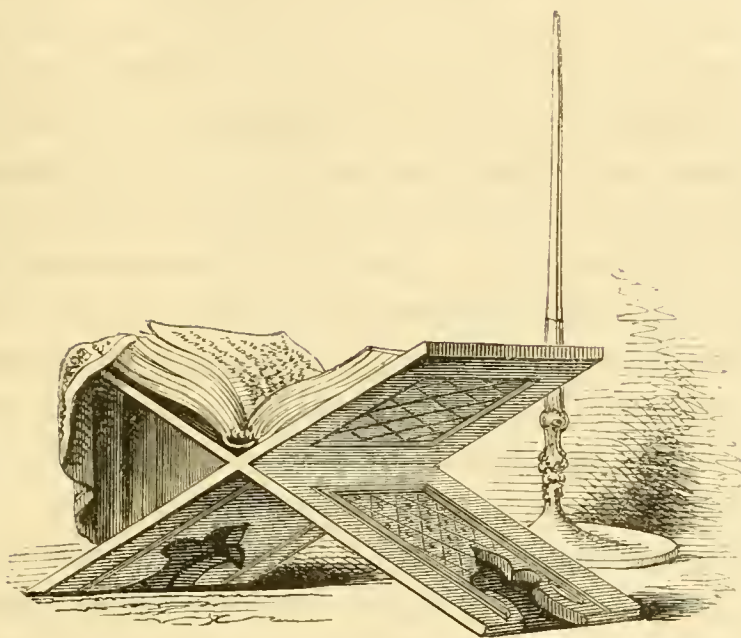
* A corruption of tabac, or tobacco.

Narguillas are generally smoked by men of quality upon first rising, after which the pipe is preferred, but they are favourites with the lower orders at all hours. A large store is always kept ready at coffee-shops, and forms an additional ornament to the interior. Smokers generally supply their own tumbeky. Towards evening, numerous groups may be seen, seated upon low stools before the coffee shops, watching the airy bubbles, emblems of life's oscillations and vanities, as they chase each other to and fro within the sparkling crystal vases, into which two or three cherries are sometimes thrown as an additional source of pre-occupation.

At first, the effect of narguilla smoke, and the gurgling sound of the water is disagreeable to the chest and ears; but practice soon obviates the first inconvenience, and leads one to discover a certain degree of soothing harmony in the second.

Upon first reaching Constantinople, I was at a loss to comprehend how rational beings could thus sit for hours, lost in abstraction. But we are creatures of habit, more even than of instinct. Long before quitting the East, I could perfectly appreciate these enjoyments; above all, when gazing upon the enchanting scenery of the unrivalled Bosphorus.

But let us now retrace our steps to the central bazars.



RAKHLA, (INLAID STAND FOR SUPPORTING THE KOORAN IN
MAUSOLEUMS.)

CHAPTER V.

BOOKSELLERS, LIBRARIES, STATIONERS,
NEWSPAPERS.

Leaving Yaglikjylar Tcharshyssy, to which let us suppose that we have returned, a triple arcade, called Koomashjylar tcharshyssy (stuff-market) presents itself at the bottom of the slope. The shops under these arcades are tenanted by Armenians or Greeks, dealers in broad-cloths, or in the mixed silk and cotton stuffs, known by

the name of "Broussa," but now principally manufactured at Scutary, and within the precincts of the capital.

The short space between the end of the foregoing bazar and the sah haf (booksellers) gate of the old Bezestan, is occupied by the trade whence that gate derives its name. This spot may be regarded as the Paternoster Row of Constantinople. The booksellers' company, exclusively composed of Musselmans, is under strict regulations, and forms one of the most esteemed and influential corporations, being in constant communication with the most learned and devout men of the city and provinces.

This, however, by no means adds to the liberality of their sentiments or dealings. Indeed, their reputation for avarice and merciless extortion is so notorious among their countrymen, that it is common, when speaking of a close-fisted dealer, to exclaim, "he is worse than a sah haf." Their numbers are limited to some forty, and it is impossible for any person not brought up to the business to purchase the goodwill of a shop, unless he be son or next of kin to a member of the company.

The principal trade is concentrated at this spot, though common tale and school books may be purchased at kyhatjelar (stationers) tcharshyssy, near the Serasker's palace.* It is no easy matter to extract information

* Armenian booksellers may be found at Vizir Khan and elsewhere. Their trade is limited to the sale of catechisms and some few works on medicine and theology, printed at Venice.

relative to the craft from its members. They evince great jealousy and mystery as to their institution and dealings, and would fain induce strangers to believe that the transcribers of books have their seats near the gate of the seventh heaven, and that printing presses are made from the calcined wood of Al Zacum, the dread tree of the lowest pit,—a sentiment that appears to find an echo in Christian lands—for, in a pastoral letter recently issued by the Bishops of Belgium against bad books, printing is set down as the source of the evils complained of, and devoted by implication to abhorrence.

Turkish dealers assert that they are forbidden to sell books to Franks, but there is no law or fethwa for this restriction, and the assertion is either the result of individual fanaticism, or an artifice of the trade to enhance the price of works. In truth, they not only sell books of all kinds in open market, with the exception of koorans; but offer to procure any others that may be required, and to deliver them at Pera.

The booksellers' stalls are the meanest in appearance of all the bazars, and the effendy, who lord it over the literary treasures, are the least prepossessing, and by no means the most obliging of the many crafts that abound within this vast and diversified emporium. They sit grimly upon their cushions, and appear to pass a negative existence, neither inviting nor repelling customers. Their stores are open; books are placed on their sides, upon the shelves behind, or in inner recesses, and present nothing inviting to the eye. Catalogues are un-

known to them. Each sahbf carries a list of his stock in trade and prices in his head.*

The number of books in each stall does not average more than 700 volumes, so that the contents of the whole bazar may be taken at less than 30,000 volumes. Among these, works of extraordinary rarity in the "three languages"† may frequently be found. The prices of manuscripts are high, and the commonest printed books are double their relative value in Europe. This results from the monopoly of printing, and from the limited number of copies. There is no standard price for manuscripts or printed books. When the latter are delivered by the editor to the trade, either on commission or demand, he receives a fixed price. After that the value is as uncertain as in our book auctions.

With manuscripts, every thing depends upon the beauty of transcription, ornaments, and fame of the calligrapher, much in the same manner as the merits of old editions depend with us upon printers. Koorans, for instance, vary from 100 to 10,000 piastres; but some will fetch as much as 25,000, and even 50,000 piastres; such, for example, as those written by the celebrated Dely Osman, or by the no less renowned Sheikh Effendy; the one a contemporary of Bajazet II. (A. D. 1490), and the other of Achmet III. (1705.) In

* The same process is pursued by Mr. Verbiest, proprietor of the extensive library of rare editions at Brussels.

† Turkish, Arabic, and Persian.

fact, it is difficult to procure a finely illuminated Kooran for less than 5,000 to 6,000 piastres.

Printed catalogues of printed books do not exist. One of the trade offered to procure for me a written catalogue, but it required a month's labour and proportionate expense. It was then found to be inexact as to dates, sizes, and number of volumes. Upon remonstrating with the worthy bibliopolist, he exclaimed: "You know these things better than we do, apparently! Of what use, then, is a catalogue? Why not write down the title of any books that you may require? I will then procure them. You Franks possess registers of all books, in all tongues. To ask me for a catalogue is to laugh at my beard."

Among the most eminent booksellers and bibliopolists of Constantinople, are,—firstly, Suleiman Effendy, celebrated for his knowledge as a philologist, and father of Sheikh Zadeh Essad Effendy, grand judge (Cazy Asker) of Roumelia in 1843, author of the History of the Janisaries and historiographer of the empire; and—secondly, Hadji Effendy, who, although he is deprived of sight, appears as expert in discovering the merits of a manuscript or printed work as the most eagle-eyed of his contemporaries, and is moreover full of literary and scientific information. The appearance of the sightless but obliging Hadji Effendy is not one of the least interesting spectacles in this bazar. Hadji Effendy pointing, with animated countenance but vacant eye, to the merits of his fine editions, recalled the late worthy Sir Harry Engelfield amid his collection of Etruscan vases.

The booksellers' company is presided over by a sheikh (elder),* always selected from among the most ancient and respected members. He has his sub-inspectors, foremen, and messengers. All matters concerning the ordinary affairs of the trade are regulated by the council of elders ; all extraordinary matters are debated in general assembly. The price of manuscripts and books in general depends more upon the estimation of well-known cognoscenti than upon that of the trade. The latter has little connexion also with bookbinders (moojellid).

Works when printed are either bound by the publisher, or delivered stitched to the trade, and they resell as they receive them. The same observation is applicable to manuscripts. Ask a bookseller to bind any given work, and he will reply : " That is not our business ; go to the moojellid." The pir (saint) who is venerated as the patron of the booksellers' guild, is one Abdullah Yatimy, an inhabitant of Bassora, and contemporary of the Prophet, who is supposed to have been the first bookseller. The trade pays a trifling tax to government, and from five to seven piastres each, per month, for rent of shops. The latter sum is collected by the sheikh, and is paid to the administration of the imperial wakoofs.

Hitherto, Turkish literature has been little known. An impression exists throughout Europe that Osmanlis have no literature of their own, and that their books

* The word sheikh, when applied to temporal occupations, means a chief or elder.

consist of mere transcripts, or translations from Persian and Arabic. The gradual substitution of foreign interpreters for the old corps of Perote dragomans will, however, in due time, extend the knowledge of the Turkish language and literature. Hitherto, the Perote dragomans, whose knowledge of Turkish literature was generally confined to books immediately connected with their official functions, made a mystery of all matters relating to that language, and endeavoured to persuade their employers and the public that, to acquire Turkish, it was requisite to be a born Perote or Fanariote, or to have studied from infancy.*

But this delusion has passed away. Many young men, of different nations, are now making progress in the higher branches of Turkish literature, and it is probable that, in a few years, some of them may communicate their knowledge, by translating some of the numerous works of Turkish history and poetry. It is pleasing to know, that the young gentlemen annexed to our embassy as attaché interpreters are making rapid progress in the knowledge of Oriental languages. In due time, therefore, our ambassadors will be enabled to intrust the secrets of their mission exclusively to countrymen of their own. We have Mr. Alison, already a proficient in colloquial Turkish, and Messrs. Wood and Doria are rapidly advancing.* It is still more honourable to see

* Dragomans now employed by the Porte are exclusively Turks. The most eminent of these are Suffait, Foad, and Ahmet Wefyk Effendys; all three, not only distinguished for their intimate knowledge of French, but for their profound studies in the three native languages.

* Mr. Wood must not be confounded with another gentleman of the

the Turkish, Arabic, and Persian dictionary of our worthy countryman, Mr. Redhouse, now placed among the classic works of the empire.*

Having spoken of the trade, the next object is to render some account of the principal works which form their stock. Of these only a partial and dry catalogue can be given. A more detailed description would require a separate volume. The catalogues of private as well as public libraries are divided, as in Europe, into several sections, and somewhat in the following order. This, of course, varies with pursuits and taste.

Class I.—Koorans, by different celebrated calligraphers, of the 16th, 17th, and 18th centuries, and some ascribed to the early kaliphs and other renowned and pious men. Koorans, written by Omer and Osman, are locked up, with the holy banner, as already stated; and copies transcribed by Ali are preserved at Aya Sofia and Noory Osmanya mosques.

II.—Tefsyr, or Commentaries upon the Kooran, of which the most celebrated are, 1st. Those of Ibny Abas, one of the Prophet's companions and earliest disciples, and entitled "The Interpreter of the Kooran," par excellence: 2nd. The Kesh Shaf of Zimakh Shary, a native of Turkestan, and called the glory of Kharizm; he died

same name, at present Consul at Damascus, who rendered most important services to government during the Syrian operations.

* Mr. Redhouse, who has long resided at Constantinople, has held various situations as interpreter, under the Porte. He was employed by the British government in 1843, and attached to the mixed Commission sent to Erzeroum, under Colonel Williams, R. A. Mr. Redhouse's Dictionary is printed and published at Constantinople.

A. D. 1075. 3rd.—The grand collection of Commentaries, consisting of 100 folio volumes, published about 1034, by Khalif, prince of Systan. Upwards of 200 volumes of strictures have been written upon this work, one of which is by Hafiz. 4th. The Tefsyr of Cady Beyzavy, a native of Beza in Turkistan, the renowned judge of Shiraz, who died in 1287. 5th. The collection of Omer Nassiruddinn Toussy, of whom Helakeou, the destroyer of Bagdad, was the Mecænas. 6th. The Tefsiryi Kebir of the great jurisconsult Ebussuoud, Sheikh ul Islam under Suleiman the Magnificent.

III. The Kutuby Hadiss (Oral Traditions of the Prophet), generally called Sunett in Europe. The most remarkable of these are: 1st. The Boukhary-y-Shereef, and 2nd, The Muslim, called by pre-eminence “the two perfect works,” and written somewhere about A.D. 865, by two pupils of the renowned Imâm Hanbel, founder of the Hanbelly, one of the four orthodox Sunnite rites.*

It was this celebrated theologian, who, among others, attracted the hatred of the Abasside Kaliph Mohammed III. This tyrant, not content with protecting the sectarian heretics who denied the sacred character of the

* The founders of the four orthodox Sunnite rites are Azem Abou Hanefa, Shafy, Malik, and Hanbel. These doctors differ only upon minor points, but agree in essentials. The dogmas of the first are considered as most orthodox and are professed by the Sultans. The differences relate more to practice than faith. For instance, Malik and Hanbel declare that, in performing abdest (ordinary ablution), it is necessary to bathe the whole head, while Shafy says that it suffices to wet a few hairs. Hanifa, Malik, and Hanbel say that, in the event of an eclipse of the moon, it suffices to repeat the prayer ordained for this purpose privately, but Shafy insists upon its being said publicly at the mosque, or in company.

Kooran, persecuted with relentless cruelty all learned or religious men who upheld its supposed divine origin. The inquisition established at Bagdad by his predecessor and brother, Abdullah III., was confirmed by him, and caused as much desolation and misery throughout the land as the not less abominable inquisitions of Spain and Portugal.

3rd. The works of the mufty Castalany, who commented in sixty volumes on the writings of Sheikh Boukary upon the 600,000 Hadyss, collected by the Prophet's different disciples. Among this immense collection of oral precepts, that of Boukary is regarded as the most complete, and is considered as the work next in sanctity to the Kooran. Thence this Sheikh obtained the title of "Boukary the holy;" a name given to his collection. This pious man, in order to invoke divine blessing upon his labours, swore to perform an ablution and to repeat a short Namaz for each Hadyss, so that he washed and prayed 600,000 times during the transcription.*

4th. The Kevser (fountain of Paradise), or Commen-

* A distinction is made by Mahometans between the written, or, as they believe, revealed law contained in the Kooran, called Farz, and the oral precepts termed Sunnett. The first are considered obligatory, as being of divine origin; while the second are regarded as imitative of the practices of the Prophet and his four immediate successors. The obligations imposed by both are, however, nearly similar. To neglect duties prescribed by the one is a mortal sin; to omit acts recommended by the other is to commit a grievous but not irreparable fault. It is perhaps worthy of remark that circumcision is Sunnett; and yet it forms a paramount act of faith and practice. Bianchi, in his dictionary, commits a great error in confounding Farz and Sunnett. The precepts on which the latter is founded are called Muhadiss.

taries on Boukary by Mollah Ismael Gournây, tutor and Moufty to Mahommed II. His remains are interred close to the mosque of that Sultan.

IV. Jurisprudence and Dogma.—1st. Multeka (codes) by the renowned lawyer Ibrahim Haleby, who died in 1549. This valuable work forms the great basis of Turkish jurisprudence, and consists of 27,000 questions, with their answers or opinions upon every possible subject liable to civil or criminal judicature.

2nd. Sadrush Sharyatt (the core of law) by Kondoury, who died in 1037.

3rd. Mesned (support) of the great Iman, Azem Abou Hanyfa, who died at Bagdad in 767. He was the founder of the rite consecrated to his name, and the father of those learned doctors, who combated what were called the heresies of his time. He wrote a collection of treatises upon the dogmas and practical forms of Moslem worship, as well as upon the civil and political administration, founded upon the Kooran and Hadyss. His example being followed by many others, there arose interminable controversies, which led to the establishment of an infinity of sects, and to the production of countless volumes, each interpreting the Kooran and sacred writings according to the individual fantasies of their authors. Most of these works have perished, but there still remain sufficient to bewilder the numerous unhappy Sokhta (burned souls or students), who labour at the colleges.

4th. Saradjy, (by Seradjuddin and Sherif) on the law of inheritance and succession, known to Oriental scholars by the commentaries of Sir W. Jones. A multitude of

other commentaries upon the Saradjya have been written by Turkish juriconsults.

5th. The Durrer (Pearl), a general digest of all the laws by Mollah Khosref, one of the conqueror's preceptors, and Sheikh Islam.

6th. Tarykaty Mohammedya (rules and regulations for Musselmans, by Birgevy, the Turkish Blackstone, who died in 1573).

7th. Mouktarat, or collection of Fethwas of Moufty Ali Djemaly, written about 1510. This magistrate was as much celebrated for his piety and learning as for the simplicity of his dress and mode of living. A basket was suspended from his window; through this means he received legal questions submitted to him by all classes of citizens. This basket was drawn up at sunset prayer, and upon the following sunrise was again lowered with the requisite replies or fethwas—an example of promptitude and disinterestedness worthy of imitation by our Lord Chancellors. This simple custom acquired for Ali Djemaly the additional appellation of Zinbally (the basket-man).

A few words on the meaning and form of Fethwas may not be irrelevant. Strictly speaking, Fethwa signifies a decision or judgment, but it is sometimes used for a decree. The collections of Fethwa contain the legal opinions concisely given, of the most celebrated judges, from the time of the "basket-man," in 1510, down to that of Mufty Mohammed Sherif Effendy, who was disgraced by Sultan Abdoul Hamid, in 1782. One or two of these Fethwas, which embrace every possible subject,

civil or religious, will suffice to demonstrate their character and the pithiness of questions and replies.

Question.—“What is the minimum period of pregnancy according to which a child’s legitimacy can be legally declared?” Answer.—“Six (lunar) months.”

Question.—“Should Zeid, in lieu of manumitting Amr, his slave, after thirty years’ service, express an intention to sell him ; is Amr entitled to answer to Zeid that no one can remain in slavery longer than nine years ; that he has served thirty, and is thence justified in declaring himself free, and in setting his master’s orders at defiance?” Answer.—“No ; but it is praiseworthy, in a religious sense, on the part of masters, to liberate slaves after nine years ; and, if they be not thus happily disposed, they ought at least to sell their slaves to persons animated with more generous sentiments.”*

The questions are always anonymous ; and the replies, whether written upon the same paper as that upon which the inquiry is made, are promulgated separately, and attended by the same formalities. At the top of the latter is written “Answer ;” under this, “Aid and protection comes from God ;” and upon the same line, “God is alone gifted with knowledge.” Upon the left margin is inscribed : “Answer of the Imâm Hanefy ;” meaning, thereby, that the reply is founded upon the orthodox interpretations of the divine code by that Imâm. Underneath is the judge’s signature, to which is prefixed : “From the hand of the feeble and indigent,” and fol-

* Collection of Fethwas of Moufty Bekhja Abdullah Effendy, quoted by d’Ohsson.

lowed by "May his sins be forgiven!" At the top of the question is always written: "Condescend to reply."

In many cases the Fethwas consist of the most laconic answers, such as "No! Yes! legal! impossible! permitted! forbidden," &c., &c. The confidence placed by all classes of the people in the decision of the Mufti frequently prevents lawsuits, and produces amicable arrangements between contending parties. Fethwas ought to be given gratis; but the phoenix, under that name, is as scarce in the East as in the West. The tax, however, upon these decrees, is very trifling, not exceeding two or three piastres, which aid in defraying the expences of the Fethwa Emîny, (director or secretary of the department of decrees), attached to the office of Sheikh Islam.

V. Metaphysics and Theology.—1st. The Tejryd of Nassiruddinn Toussy.

2nd. Commentaries on the foregoing, by the learned Saadeddinn Teftazanny, whose works, upon a variety of subjects, from the most simple to the most abstruse, are principally used in schools and colleges.

3rd. A work of the same character, by Seid Djorjâny. These two authors are generally known by abbreviation, as Saad and Seid. Their controversies occupied the learned men of Constantinople during some years, nearly as much as those of the Jansenists and Molinists; the Jansenists interested the French public in former times, and those of the Puseyites and Anti-Puseyites now interest the English public. The powers of memory possessed by Seid are proverbial. The following story is related upon this subject.

Although constantly opposed to each other in meta-

physical and philosophical principles, Saad and Seid were great friends. Seid happening to call one day upon Saad, the latter produced a quarto volume, which had occupied him more than twelve months, and, reading some passages to his visitor, asked his opinion. Seid replied that, although he differed on some points with its learned author, the work was admirable; and as a proof he begged permission to be allowed to read it in the retirement of his own closet. This permission being granted, Seid took the volume home, read it through, and next morning restored it to Saad.

A week later, the two philosophers met at the house of a learned cotemporary, where other renowned literary men were present. In the course of the evening, Seid proposed to recite some chapters of a work which he said he had recently written. Whereupon, to the extreme dismay and annoyance of Saad, Seid commenced reciting the work of the former, word for word, and continued, amidst general applause, to the end. Saad was so much astonished at Seid's powers of memory, and so much grieved at this insolent, wholesale plagiarism, that he burst into tears, which the by-sitters charitably attributed to his jealousy of Seid's work.

The latter, who had no intention of eventually robbing his friend of the merit he deserved, enjoyed the joke in the mean time, and appeared to condole with Saad, saying, "What ails thee, brother? Why is your face darkened? What I have produced is nothing! To write such a work in eight days is mere child's play. Inshallah, you will produce something superior next week,

and thus refute my arguments." But Saad could make no answer. Overwhelmed with grief and indignation, he rose, and was about to depart; when Seid, finding that he had carried his joke too far, turned to the party and declared that he was not the author; but, having attentively perused Saad's book, he had learned it by heart, instigated by the vanity of exhibiting his powers of memory.

This made matters worse, for no one present would believe that any man could recollect the whole contents of a volume, word for word, unless written by himself. They were more than ever persuaded, therefore, of his genius and modesty, and of Saad's envious character. The latter, overwhelmed with confusion, then withdrew, took to his bed, and died, as it is said, of vexation, in less than ten days. Vainly had Seid tried to console his former friend, and to assure the learned that he was not the author. At length, remorse at having caused Saad's death by this pleasantry afflicted him so deeply, that he likewise fell ill, and in less than a fortnight followed Saad to the grave.

3rd. Mevakif (book of knowledge), by the aforementioned Seid Djorjany. 4th. Alterations of the holy Evangelists, by Ebul Beka, written with intent to prove that the versions adopted by Christians were falsified from the originals. 5th. Commentaries upon Aristotle, by Ibny Rusht (Averroes), who died in Morocco, 1198. 6th. Metaphysical works of Ebou Ali Ibny Sena (the well known Vizir Avicenna), 1037. 7th. Commentaries of Fakh'ruddinn Razy (Rhazes), 1210.

VI. Rhetoric. 1st. Miftah ul oolum (key of science) of Sekkaky, 1340. 2nd. Telkiss, abridgment of foregoing, by Khaziriny, 1395. 3rd. Commentaries of Teftazany on the preceding.

VII. Logic. The Tekzyb of Sheybâny, 1109. 2nd. Logical treatises of Imâm Ezhery, 1105. 3rd. The Isagogy of Porphyry, by Imâm Ebekry. 4th. Commentaries of Fanary, who is regarded as the father of logic and jurisprudence, and lived during the reign of Mohammed I. He is interred at Broussa, and his family has continued for more than four centuries to furnish the most illustrious members of the Ottoman magistracy. 5th. The Shemsiyeh of Seid Djourjany of "unfortunate memory."

VIII. Syntax. 1st. The Keafiya (that which suffices) of Ibny Hadjib. 2nd. Collection of 300 Commentaries on the foregoing, by the best grammarians. 3rd. Commentaries of Mollah Djamy, one of the most celebrated philologists and romance writers of the East, author of Leila and Mejnoon.

IX. Grammar. 1st. Maskood (the goal), by Imam Hanyfa. 2nd. Moughnil Lebib (carrying conviction even to the learned) of Bergevy. 3rd. Commentaries of Sybivik. 4th. Elfiyeh of Ibny Malik.

X. History. 1st. The Prologomena of Ibny Haldoon, translated from Arabic, by Pery Zadeh, under Achmet III., 1770. 2nd. Annals of Cady Ibny Khaldoom, 1406. 3rd. Ekber Nameh (History of Ackber), by the renowned Vizir Ebul Fazl, who died in the Deccan, 1604. 4th. Tarik (history) of the Vizir Raschiduddinn, 1320.

5th Takvym (chronology) of the celebrated biographer and bibliographer Khiatib Tcheleby, repeatedly quoted by d'Herbelot and Von Hammer, and called Hadji Khalifa. 6th. Tâdjut Tevarykh (crown of history) of Saaduddinn, Moufty and historiographer under Murat III. 7th. Taryk y Ali Osman (Annals of the house of Osman), by Lufty Pasha, Grand Vizir under Suleiman the Magnificent. Although a distinguished writer and poet, he was sufficiently modest and disinterested to be the patron of contemporary writers, and was founder of the public library bearing his name. He was married to a daughter of Suleiman, from whom his austere virtue, or rather the severity which he exercised against all frail persons, caused him to be divorced and banished. 8th. Annals of the Ottoman dynasty, by Naima, historiographer to Mohammed IV., an excellent study both as to style and facts. 9th. Annals of Vassif, historian under Selim III. This work is in process of continuation by Sheikh Zadeh, son of the blind bookseller. It will be printed at the Imperial press, and will complete the history of the Ottoman Sultans, from Osman in 1399, to Abdoul Medjid in 1842.* 10th. Lives of illustrious men by Ibny Khallaguian, 1288. 11th. Guldestai Riazy Irfan (Garland of the rose bower of genius), a collection of biographies of 3000 poets!!! in 25 vols. 4to. 12th. Shakayk (Anemone), by the Encyclopedist Taskkoupry Zadeh, 1589. To this list it may

* Of these, Suleiman, not to be confounded with the Magnificent, and Moussa obtained possession of the throne from 1402 to 1413, but are considered as usurpers, and the period of their reign is regarded as an interregnum.

be as well to add the names of all the historians or chroniclers of the empire down to the present period.

These are, 1st. Saaduddinn, Moufty under Murad III., author of the *Tadjut Tevarykh*, which includes the reigns of the different Sultans down to Selim II. in 1575. 2nd. Djelal Zadeh; and 3rd. Selaniky continued the foregoing history down to 1595, after Murad's death. 4th. Naima, who commenced with 1595, and terminated with 1659. 5th. Reschid proceeds as far as 1721. 6th. Tcheleby Zadeh continues to the death of Achmet III. 1730. 7th. A collection written by three authors, Samy, Shaker, and Souleky, terminates in 1743. 8th. Izzy carries on the history to the death of Mahmoud I. in 1754, and lastly, Vassif brings it down to the death of Mustafa III. in 1775. The work of Sheikh Zadeh will fill up the void from the ascension of Abdoul Hamid to the death of Mahmoud II. in 1839. Having these and other excellent materials at hand, occupying a favourable position for obtaining information and access to libraries, it is to be hoped that Mr. Wood or Mr. Doria will turn their attention to the compilation of a history of the Ottoman dynasty. A work of this kind, founded on good materials, is a desideratum in our language, and might be rendered equally amusing and instructive.*

* Mr. Wood and Mr. Doria were appointed attaché dragomans early in 1842, and were placed under the care of Mr. Allison, paid attaché to the mission. Their progress does credit to themselves and their superintendent. But it is highly questionable whether the system of employing native Englishmen, as political dragomans, will succeed. Russia adheres, and will continue to adhere, to the ancient system, and no

XI. Geography. 1. Djihan Numa (universal geography) of Kiatib Tcheleby. 2nd. Takvyma Buldân of Ebul Feredj, prince of Hama, 1331. 3rd. General Geography of Idrissy, surnamed the Nubian. 4th. Bahrya, sea charts of Piry Reiss, Vice Admiral of the Ottoman fleet under Suleiman the great, and celebrated for his successes against the Portuguese, and his expeditions in the Persian Gulf. 5th. Esfaril Ebhar (naval wars), by Kiatib Tcheleby. 6th. Menassick ul Hadj (Pilgrim's Itinerary), by Mohammed Edyb. This work furnished d'Ohsson with materials for his descriptions of the ceremonies and practices of the pilgrims at Mecca, and from numerous coincidences may be said to have been largely followed by Ali Bey.

XII. Moral Philosophy.—1st. Mekamat (lessons or sittings) of Hariry, 1120. 2nd. Akhbaky Nassiry, imitations of Plato by Nassiruddin. 3rd. Invary Suhhely (light of the dog-star), a play on the latter word, the name of the author, a prince of Persia, from the Arabic by Hussein Vaez, and now called the Tales of Pidbaey. 4th. The Humayoum Nameh (Imperial book) by Ali Tcheleby, the great rhetorician under Suleiman. 5th and 6th. The Gulistan and Bostan of Saadi. 7th. The Pendnameh (Books of five Councils) of Faryduddinn Attar, one of the most celebrated mystics of the thirteenth century, put to death in the storming of Bagdad by He-

government is so well served. The dragomans of France, all Frenchmen, are, on the contrary, at the bottom of the scale. Austria is well served by her dragomans, native Austrians, but they bear no comparison with those of Russia or with the English Perôte interpreters.

lakliou. 8th. Ferañ Nameh (Book of Beatitude) of Nivaly, tutor to Murad III. 9th. The book of Agriculture, by Ibny Avvam, 1350.

XIII. Mathematics.—1st. Zydjy Saby (Sabeen system) Astronomical Tables of the Arab el Baktany, 929. 2nd. Zydj Ibny-Yaunus, the greatest of all Arab mathematicians, who died in 1008. 3rd. Tessyssul Eshkiak (Geometry of Euclid) by Cady Zadeh, the oldest Turkish mathematician, contemporary of Murad I. 4th. Astronomical Tables of Oulough Bey, a prince of the Timour dynasty, arranged by the Cazi Asker Miram Tcheleby, under Bajazet II. 5th. Fethiya (the Victorious), Astronomical Treatise by Faraby, (Alfarabeus) who died about 950.

XIV. Medicine.—1st. Collyjet of Ibny Rusht (Averroes). 2nd. Canons of Ibny Ali Sena (Avicenna). 3rd. Pandects of the celebrated Rhazy (Rhazes) about 925. Djamy ul Djevâmy (Union of Unions) by Alavy Khan, some time physician to Nadir Shah, died about 1750.

XV. 1st. The Divan (collection of poems) of Motenebly, who died in 965, to which are affixed forty commentaries.* 2nd. Mooalaka (the suspended) by Haryss, A.D., 580, consequently forty-two years before the Moslem era. 3rd. Kassidai Boorda of Keab, of which mention was made when treating of the holy relics in the first volume, A.D. 623. 4th. Divan of Hafiz. 5th. Divan of Shevket, a Persian poet. 6th. Shah Nameh of Firdausi. 7th. Khosrevy Shyryn by Sheikhy, physician to

* The word Divan, which we improperly apply to a couch of Oriental form, is given to all collections of poems.

Mahommed I. and the most ancient Turkish poet. 8th. Divan of Nessymy, a poet of eminence under Murad II. 9th. Divans of Mihry and Zeineb, the two Turkish Sapphos under Bajazet II. 10th. Divan of Abdoul Bakhy, the most celebrated Turkish lyric poet, contemporary of Suleiman. 11th. Divans of Sultans Selim I. and II., both of whom were distinguished for their poetical inspirations, especially the first, whose compositions generally consist of heroic and philosophic Ghazels (Odes). 12th. Divans of princes Djem and Mustafa; the one, brother to Bajazet, died in exile at Civita Vecchia, poisoned by order of Pope Alexander Borgia; and the other, son of Suleiman, put to death for rebellion when governor of Erzeroum. 13th. Divan of Rhagib Pasha, founder of the library bearing his name, better calculated than his poems to ensure immortality. 14th. Divan of Izet Mollah, put to death at Sivas for opposing the last war with Russia; he was father of Fouad Effendy, second dragoman to the Porte, and ambassador at Madrid. 15th. Divans of Pertef and Akif Pachas. The former is admired for beauty of composition and elevation of sentiment, and the latter for remarkable purity of style. Pertef fell victim to the intrigues of his colleagues, and may be said to have been the last pasha who suffered a violent death. Akef has been disgraced, but is partially restored to rank. 16th. Divan of Nedm, called the ladies' poet, from the suavity of his versification; he lived under Achmet III. 17th. Divan of Fetnah Khanum, daughter of Essad Effendy, Sheikh Islam to Achmet III. Her poems are of a serious and

mystical character. This lady was celebrated for her knowledge of jurisprudence, and is said to have aided her father in his judicial labours. 18th. Divan of Leila Khanum, sister of Izet Mollah above mentioned. This lady still lives. Her poems consist of ghazels and sonnets, and are much esteemed. 19th. Poetry of Nefy, under Sultan Murad IV. This writer was peculiar for his caustic humour and satirical vein. His most celebrated poem is called "Spring." He long enjoyed the favour of the public, but was eventually put to death for lampooning the grand vizir. It is related that, upon sentence being uttered, he flew to the Kislar Aghassy, then all powerful, and implored him to intercede. To this the chief of the black Aghas assented, and, calling for pen and paper, commenced inditing a letter to the offended vizir. During the process, a large spot of ink fell on the writing, and the Agha, with many imprecations, called for other paper, when Nefy, unable to restrain his satirical propensities, exclaimed:—"Oh do not mind, my lord, fresh paper is unnecessary! It is only a drop of your grandeur's noble perspiration." The Kislar Agha upon this turned him out of the room, and at nightfall a cord terminated Nefy's existence.

Such is the dry nomenclature of the principal standard works met with in private and public libraries. Let us now say a word respecting these collections, commencing with the first. It is common in the houses of Turkish functionaries and persons connected with the liberal professions to find small but well assorted collections of

books, among which those on theology, jurisprudence, metaphysics, and logic hold the first rank. But there are many Turkish gentlemen whose libraries are stored not only with the productions of the most celebrated historians, poets, and philosophers, but who add to these selections from the most esteemed French and English classics.

Among these gentlemen may be cited — 1. Ahmet Wefyk Effendy, son of Rouhuddinn Effendy, one of the most rising and enlightened young men of the Turkish empire. His knowledge of the French language is perfect, and he adds to this an intimate acquaintance with the literature of that country and of England. It is principally to this liberal-minded Effendy and his worthy father, that I am indebted for correct information upon some of the subjects of higher interest that may be found in these volumes.

2. Bekir Pasha, lately removed, by intrigue and jealous rivalry, from the directorship of the small-arm manufactory at Dolma Baghtshy, a post for which he was well qualified by his practical education at Woolwich and his general scientific acquirements. The library of Bekir Pasha, though small, contains a fine selection from our most valuable works connected with mathematics, mechanism, steam, chemistry, &c.

3. Emin Pasha, a man of science, director of the imperial military academy. He also studied in England, and obtained a prize at Cambridge for superior mathematical attainments.

4. Ekiah Bey, kaïmakan of the military hospital of the Imperial Guard; a gentleman of extensive acquirements and most amiable disposition.*

5. Derwish Effendy, professor of natural history, philosophy, and geology, at Galata Serai Academy. He also studied in France and England. To superior acquirements in the branches of science within his sphere, Derwish Effendy unites enlightened and rational views respecting their application, and is not less esteemed for his knowledge than for his modesty. The following anecdote relative to the merits of this professor is not devoid of point.

Hafiz Pasha, being appointed to act as kaïmakan (substitute) of the commander in chief, Mustafa Noury Pasha, during the absence of the latter in Syria, paid an official visit to the academy. Upon this occasion, the different professors were presented to him, and, among others, Derwish Effendy, who had recently returned from his travels. The Hekim Bashy, having pointed out and subsequently eulogised the young professor, added, "He knows many useful things. He has not misspent his time in Franjistan, as many others have done. He has not returned like an ass braying under a load of books. He says little, but does much."—"Amdullillah!" (thank God) ejaculated Hafiz, who is no admirer of those who have studied in Christian lands, "What can he do?"—"Do!" echoed the physician-in-chief; "Mashallah! among other things, he can not only dissect but stuff

* The word kaimakan means a substitute or agent, also a Lieutenant Colonel and inspector.

birds, so that they look as though they were alive and flying.”—“Allah, Allah!” exclaimed Hafiz; “that is indeed something! What salary does he receive?”—“The same as the Frank professors,” rejoined Abdullah Effendy. “Not more! and he can stuff birds?” exclaimed the unsuccessful commander of Nejib, “not more! That is unjust. Franks stuff themselves and not birds. So let Derwish Effendy’s appointments be augmented. Such merit must be encouraged.”

6. Imâm Zadeh, a learned jurisconsult, inspector of public instruction. He possesses the most extensive collection in the city of works on theology, dogma, and jurisprudence. This learned man may be seen every morning at one of the six colleges attached to the Shahzadeh mosque, publicly expounding the law to the numerous students.

7. Kihaya Zadeh, titular grand judge of Roomelia, a celebrated metaphysician and bibliophilist. He possesses a rare collection of manuscripts connected with his favourite studies. He also gives public lectures at the college of Beshiktash, founded by the celebrated Captain Pasha, Khairuddin (Barbarossa). The venerable Kihaya Zadeh may be met in all weathers, with a long staff in his hand, and a threadbare robe on his shoulders, proceeding on foot to his lecture-room. The extreme simplicity of his attire and manners inspires his pupils with reverence, but is far from agreeable to his wealthy magisterial colleagues.

8. Selim Sirry Effendy, translator and commentator of the Persian poet Saïb, has a collection of some five

hundred volumes of the best poetical works. His library is considered the most choice of its kind, and contains many rare treasures.

9. Akif Effendy, ex-Pasha and Reis Effendy, whose poetical talents have been mentioned. He is the same person who, at the desire of Lord Ponsonby, was disgraced, as a satisfaction to the British government for having hesitated to make reparation for the cruel treatment inflicted upon Mr. Churchill, an English gentleman, who, whilst shooting, accidentally wounded a child. Akif is regarded as highly learned, and the best poet of the day. His style, both in verse and prose, is set forth as a model.

10. Fouad Effendy, before mentioned, a poet himself, and son of the most esteemed poet of the age, Izzet Mollah. Fouad Effendy possesses a choice library of some 2000 volumes, comprising a selection of the most esteemed works in French, English, and Italian.

11. Abdullah Effendy, Hekim Bashy and titular grand judge of Roomelia. His library consists of more than 3000 volumes of the best works on jurisprudence and medicine, in Turkish, Arabic, French, and Italian. The worthy hekim's slight acquaintance with the latter tongue recently led to an amusing *quid pro quo*.

A young Pasha, related to his family, was ordered to proceed with despatch to the interior of Asia Minor. Being at the time in a delicate state of health, his relative recommended him to consult one of the German physicians attached to Galata Serai, who drew up a prescription and the requisite instructions for his patient's

diet. The professor shortly afterwards met the Hekim Bashy, who, after various questions as to the young Pasha's state of health, asked what was the nature of the principal ingredient employed in the prescription. "Belladonna," rejoined the physician. — "Belladonna!" echoed Abdullah Effendy. "Why, my friend, he has already one wife; but I suppose we must contrive to purchase him a Circassian."

12. Sheikh Zadeh Essad Effendy, historiographer to the empire. He possesses a most choice and numerous collection of works on history, romance, and poetry, in the "three languages."

I have dwelt minutely upon these subjects, in order to point out the injustice of those who represent indolence, ignorance, and indifference to literature and knowledge, as the leading characteristics of all Turks. It is not my desire to ascribe to Osmanlis merits which they do not possess, and thereby to run into the error of the partial few, who award to them extraordinary application and thirst for instruction, in some measure incompatible with their education and habits. But I am still less disposed to fall into the vituperative error of the many, who consider themselves qualified to judge of Turkish character and institutions after a few weeks' residence at Pera, during which it is impossible for the most clear sighted and indefatigable observer to obtain any just knowledge or to form impartial judgments.

These persons for the most part judge the more unsoundly, since, in addition to ignorance of language and

internal customs, they are generally biassed by previous prejudices, and found their opinions upon the communications of Perotes—a class a hundred-fold more ignorant, narrow-minded, and bigoted than their Turkish fellow-citizens. For ten men that can read among Perotes and Fanariotes, there are an equal number who do read at Constantinople. Taking the mass of the better classes indiscriminately, it will be found also that there are more libraries or collections of useful books in Turkish houses than in those of Greeks and Armenians. It may likewise be asserted that, taking an equal number of Stambol and Perote ladies, the beneficial application of instruction will be found to preponderate among the former.

Upon an average, the number of Turkish ladies that can read is much less than those of Pera or the Fanar. But those who can read among the former never open a bad book; while among the latter there is scarcely one that ever reads a good work—unless it be the catechism or breviary upon certain forced occasions. Of what advantage is it then to read or write, if the principal use made of the acquirement be to run over trashy collections of degenerate novels? Or of what benefit is the pen, when it is rarely employed for other purposes than those which neither tend to morality nor domestic happiness? It may also be observed that, while neither Greek nor Armenian women occupy themselves with literature, Constantinople can boast of more than one female author. Among the most celebrated of these is Laila Khanum, niece to the above-mentioned Izzet Mollah.

Her poems are principally satirical, and she is held in great dread by her sex, who tremble at her cutting pen. Her divan has been printed, and amounts to three volumes. Laila Khanum is also famed for her songs, which are set to music and highly popular. Hassena Khanum, wife of the Hekim Bashy, is likewise renowned for the purity and elegance of her style as a letter-writer. This entitles her to the appellation of the Turkish Seigné.

The establishment of public libraries (*kitab khana*) at Constantinople dates from the earliest years of the conquest. The first Ottoman Sultans, eager to imitate the Bagdad Kaliphs, sought to illustrate their reigns, not only by encouraging and rewarding learned men, but by founding establishments wherein their productions and those of their predecessors in the field of instruction and science might be preserved to posterity. The greater part of the treasures of Arabic literature, collected by the Abasside monarchs, perished in the fires that ravaged Bagdad at various periods, but principally in the great conflagration of 1060, which destroyed the famous library of the Grand Vizir Erdsher, containing nearly 10,000 volumes; and in 1258, when Bagdad was sacked and nearly destroyed by Helakleou.* Nevertheless, Mohammed II. was enabled to collect a sufficient number of works from Broussa, Adrianople, Damascus, and other

* Grandson of Djenghis Khan. When this invader conquered Bagdad, upwards of one million souls are said to have perished during the forty days that the city was abandoned to the fury of the Tartars.—*D'Ollsson*.

cities, to form the libraries attached to the mosques of Eyoub and Aya Sofia and to that erected by himself.*

The example of Mohammed II. was followed by his three immediate successors, Bajazet II., Selim I., and Suleiman the Great; and subsequently by Osman II., Achmet III., Mustafa III., Mahmoud I., Abdoul Hamid, and the present monarch. With the exception of Abdoul Hamid, all imperial benefactors to literature and science established their libraries, either under the roof of mosques erected by themselves, or within the precincts of their palaces. This arrangement is inconvenient to foreigners, who cannot visit these edifices without firmans. Even then they are only permitted to remain a few minutes. But it was a prudent precaution in a city, where the calamities arising from accidental fires were frequently augmented by those occasioned by the malevolence of turbulent Janissaries.

The regulations of all imperial libraries, as well as those endowed by private individuals, are nearly similar. Those within or attached to mosques are under the guardianship of the church, and those erected in isolated situations are administered by the wakoofya. All possess special and ample funds for their preservation and for the salaries of librarians and servants. But it does not appear that these funds are employed in adding to these collections; so that in point of numbers they remain nearly in the same state as when first founded.

* In the conflagration which took place at Constantinople, A.D. 465, the great library of the palace, containing 12,000 volumes, was entirely consumed.

There may, however, be some few exceptions, as additions have been occasionally made by individuals, and now and then by Sultans. But the latter are, generally speaking, more disposed to become founders of new libraries than to augment those of predecessors.

The officers of each library consist of one or more hafizy kutub (librarians,) having small fixed salaries, and who, being generally expert calligraphers, add to their resources by transcribing the valuable manuscripts under their guardianship. Each library has its simple manuscript nomenclature of books, and also a second catalogue (*essamy y kutub*) containing a summary or index of the general contents of each work, and forming what is called a catalogue raisonné by the French.

The latter is advantageous to students, who are thus saved much trouble in their researches. The furniture is simple and scrupulously clean. The books, invariably placed in bindings of dark morocco or calf, with a flap cover, in the form of a clasp pocket-book, repose upon their sides. The titles are written upon the outside of the margin, and not upon the binding. Almost all works have a second cover, like a map-case, as an additional protection against damp and insects. The greater part are transcribed upon vellum or highly glazed paper. They are often most richly illuminated with golden arabesques, and the heads of chapters are frequently adorned with rich devices in gold, ultramarine, and other colours.

The bookcases of some libraries, that for instance of Rhagib Pacha, are in the centre of the apartment, and

form a square protected by wire doors. The whole is surrounded and covered by an external wire fence, admitting ample space within for the librarians. The floors are matted, and upon one or more sides are low mindérs (divans) or shilty (cushions,) upon which students seat themselves to read; whilst a narrow form in front serves as a table or rest for the volumes they may require. Such persons as are engaged in transcribing works bring their own materials, and, seating themselves upon the mats or cushions, employ their knees as desks. Neither fire, candle, nor smoking is permitted. These libraries are, for the most part, open every day, from nine A.M. till afternoon prayer, except during Ramazan, the two Beirams, and Fridays. Upon these occasions, librarians and students consider themselves entitled to enjoy repose. Those who are present at mid-day prayer hour, quit their studies and perform their devotions in common, following the guidance of the oldest person present, who, in most cases, is a priest. The greatest order and most perfect silence prevail. The studious are not interrupted even by the rustling of slippers, as these articles are always left at the entrance.

The number of public libraries, including those of the Seraglio, which latter can scarcely be so classed, as they are not accessible even to Musselmans without express permission, amount to about 40. I will enumerate some of the most remarkable in the order of their foundation.

Eyoub, founded in 1460, by Mohammed II. The impossibility for Franks to obtain admission within the

precincts of this building, and the little disposition evinced by persons connected with it to answer questions, render it difficult to obtain any precise information as to its contents. The number of volumes principally brought from Broussa, and almost exclusively theological, is said to exceed 1100.

During one of the many agreeable rambles that I was enabled to make through the city and its environs, with the Belgic Envoy, Baron de Behr, we ventured to open the wicket of the picturesque harem (court,) in which are the sacred fountain and tomb of the Saint, and made our way towards the entrance of the mosque, preceded by a kavass. Our intention was to obtain a glance at the interior of the mosque, but our unholy presence soon attracted attention. In a few seconds, a troop of boys and elderly women, a most vicious set, surrounded and assailed us with many disagreeable and calumnious reflections upon the virtue of our mothers, sisters, and female relatives. There is no saying how soon these libellous outpourings might have been converted into acts of violence, had not Emin, the Cavass, shown a bold front, and sworn that we were "Buyuk Elehis (ambassadors extraordinary) Shahzadeh (king's sons)—greater, if possible—and that our faces had been whitened by the Sheikh Islam and chief of emirs."

This somewhat appeased the males, but did not prevent a score of most inveterate old crones from saying that they spat on our infidel beards, and defiled our hats, and the hats of all our fathers and grandfathers up to the creation; so that we were right

glad to make our retreat, and to find ourselves outside the opposite wicket, fronting one of the yaoort shops, for which the village of Eyoub is celebrated.* The dislike of Moslems to hats may account for these aged dames having singled them out as objects of vituperation. In the eyes of the people, a hat and eternal condemnation are identical. A Turkish gentleman, wishing one day to test the forbearance of one of his servants, poured out a glass of gooseberry syrup and said, "Here, Osman, drink this wine!" The man hesitated, and then, in a lamentable voice, replied, "Allah, Allah! I suppose my lord will next ask me to wear a hat."

Mohammed II., founded in 1470, within the mosque of that Sultan, and placed upon the right side of the minber (pulpit for Friday prayer). It contains about 940 volumes, principally theology and jurisprudence. It is celebrated for some fine Koorans. This library, as well as others attached to mosques, is principally frequented by students of the annexed colleges and schools. That of Mohammed II. is numerously attended, there being eighteen distinct colleges belonging to his mosque.

Bajazet II., founded in 1507, and placed within the mosque of that name. This collection partakes of the saintly character of the founder, whose adjunct name

* Yaoort is a sort of curd made of sheep's milk, and sold in small pots of burned clay. It is refreshing and palatable with sugar. It is the universal breakfast of all classes, and is sometimes mixed with pilaf and kabab. Its elder brother, keimek (clotted cream), is nearly as rich as that of Devonshire. The consumption of these two articles is immense, and the shouts of the yaoortjee and keimekjee are not among the least vociferous of the cries of Pera and Stambol.

was Welid (the holy). It contains 1400 volumes, on theology and jurisprudence, the greater part of which was added in 1770 by the then Shiekh Islam, Abdullah Effendy, administrator of the extensive wakoofs of the mosque, under Murad III.

Selim I., 1527, in the Selimya. The greater portion of this collection, which amounts to 1350 volumes, was brought from Egypt and Syria, when the founder returned from his conquest of those provinces. Some of the most valuable manuscripts belonged to the libraries of the Abasside Kaliphs of the second branch.

Shahzadeh (Princes), founded by Suleiman, 1550. The collection is small, but contains many rare and curious manuscripts in Persian and Arabic. It is within the mosque, on the right side of the minbér.

Suleiman I., founded by the same monarch, in the mosque bearing his name. It is placed within an ornamented chamber or oratory, of which two sides are closed, and two others visible, through a wrought-iron trellice-work. The bookcases, neatly ornamented and guarded with wire-work doors, are in the centre and two closed ends. The number of volumes does not exceed 1750.

Ibrahim Pacha, Grand Vizir to Achmet II. in 1719, a liberal patron of literature, and worthy of most honourable mention as the first introducer of printing in the capital. This library contains the first editions that issued from the Constantinople press, of which we shall speak presently. It contains nearly 1600 volumes.

Private Library of the Seraglio, founded by Ach-

met III. 1720. This collection, rarely accessible to strangers, is situated in the third or inner court of the old Seraglio, in the centre of the ancient khass-oda (private apartments), contiguous to that part called kafez (the cage), formerly inhabited by the Sultans' sons; who never quitted the enclosure of the palace after they attained manhood, unless to gird on the sword of sovereignty. This portion of the building was erected by Suleiman the Great, and is contiguous to the shimshirlik (place of words). The greater part of this collection was removed by Sultan Mahmoud II. to Beglerbey and Beshiktash. The present Sultan has conveyed all those at the former place to his noble summer residence of Tcheraghan, where he has a choice collection of useful and instructive works, in one of the apartments of the kiosk, called zulfachéan (having two sides or objects). It is in this kiosk that his imperial majesty's private apartments are situated. They communicate, by a broad but circuitous flight of stairs, with the covered gallery connecting the grand divan khana (hall of assembly) and the harem.

Valida Terkan Sultana, attached to Yeny Djamy mosque, by her son, Achmet III. in 1725. The collection is small, and almost exclusively limited to abstruse theological works, the refuse or duplicates of other libraries established by this great protector of literature.

Aya Sofia. This library was founded in 1456 by the conqueror, in the harem.* Having fallen into

* The word harem, literally a sacred or forbidden thing, is applied to the inner court of all the great mosques, where in general are the foun-

complete ruin through the negligence of successive administrations, and many of the most valuable works having been utterly destroyed, the building was pulled down by Mahmoud I., and then rebuilt and replenished within the mosque in 1744. This library is not only remarkable for a Kooran, said to have been transcribed by Ali, but contains many rare and valuable works. It is esteemed the most important and numerous collection in the city, after the great Seraglio Library.

Galata Serai, founded in 1753 by Mahimoud I., for the use of the imperial itchoghlan (pages), who continued to receive their education within its walls until it was converted to its present purposes by Mahmoud II. The building containing the library is in the centre of the upper court. The collection consists of some 800 volumes in the three languages, and of about half that number of the best French medical works. It has two librarians, one for the former and the other for the latter. It has a reading-room attached, for the convenience of students. Professors are permitted to carry books to their own apartments, a privilege not granted in any other library.

Osman III., attached to the Noory Osmanya in 1755; one of the handsomest and most appropriate of these foundations. It consists of a marble quadra-decagon, surmounted by a handsome dome, supported by fourteen marble columns, and has thirteen windows. The shelves are placed in the intervening spaces. It is taste-

tains for ablutions, contiguous to or immediately fronting the great door, opposite to the mihrab, or niche pointing to Mecca.

fully ornamented with gold inscriptions, traced by the most celebrated calligraphers of the day : the whole is in character with the light and graceful proportions of the mosque to which it is annexed. It is situated in the inner court, beyond the mausoleum, close to which stands the colossal porphyry sarcophagus, supposed by some to have contained the ashes of Constantine. The number of volumes exceeds 2600. Among these are two Koorans held in great sanctity, one having been transcribed by Omer, and the other by Ali. This library is one of the richest endowments of the city. It has three chief and three deputy librarians, who also act as Imams in the mosque.

Great Library of the Seraglio, erected in 1767 by Mustafa III. It is a detached building, in that portion of the inner court called Bostangelar Bostany (Bostanjy's Garden). It is approached by a double flight of stone steps, has a portico and vestibule, and is erected in the shape of an equiformed cross : one arm serves for the vestibule, and the other three form recesses, the one occupied by windows and the other by bookshelves. A quadrangular bookcase stands in the middle, surmounted by a dome, supported by marble columns. The external walls are ornamented with kashee, or Persian porcelain tiles, blue arabesques on a white ground, with here and there inscriptions upon a rarer kind, white on a blue or green ground. The art of making the latter seems to have been lost or neglected ; as it is difficult to procure specimens even among the sergetjee (dealers in anti-

quities), whose shops are met with outside the Parmak gate of the bazaars.

This library is more diversified than any other in the capital. Its contents embrace all subjects: among them are many valuable and costly works, splendidly ornamented and illustrated. A magnificent edition of *Antar*, upon metallic paper, and another of the *Gulistan*, are not the least curious. It possesses *Koorans*, and other works transcribed by divers *Kaliphs*; and among the curiosities is a collection of portraits of Sultans, from Osman, the founder of the dynasty, to Abdoul Hamid. The latter are painted somewhat in the form of a genealogical tree, upon a broad roll of canvass. This general assemblage of imperial portraits is a copy of the more accurate and interesting collection, which is bound as a 4to. volume, and not only contains the portraits of the monarchs and many of their children, but is accompanied by a written preface, and a short panegyric of each, inscribed upon the opposite blank leaf. This collection is carefully preserved in the Sultan's private library.

The number of books in the Seraglio Library, according to the assertion of the librarian, amounted to 4440 in June, 1842. The original collection, when he came into office, consisted of 6100; of these 1660, taken from the library of Selim III., and from the small Seraglio library, had been removed by the present Sultan. D'Ohsson states the amount of the two Seraglio libraries to be about 16000 in his day. This would seem to be an error,

as, according to the catalogue, the great library had suffered no other diminution than that just mentioned since d'Ohsson wrote, and the books in the small library, according to the librarian, never exceeded 3000.*

A small cabinet, or withdrawing-room, annexed to the takht odassy (throne-room) in the same court, where ambassadors were formerly received in solemn audience by Sultans, also contains numerous manuscripts, neglected and carelessly thrown one upon the other upon shelves, immediately opposite to a closet reserved solely for the Padishah's convenience.

Raghib Pacha.—This beautiful library, if not the most numerous, is one of the most interesting in the capital. It is situated in the street called Koska,† which runs parallel to Divan Yolly; and was founded in 1762 by Raghib Pacha, grand vizir to Mustafa III., equally celebrated for his talents as a poet and moralist, and for the protection granted by him to literature and literary men. The enclosed court in which the library is situated also contains a free-school, fountains, and the burial-place of the illustrious founder and his family. The iso-

* The inaccuracy of Mr. Blanqui's description of the great Seraglio Library is such as to throw doubts upon his having entered it. At all events, he could not have bestowed common attention on this most interesting and valuable collection.

† Koska was the name of an Albanian robber, who was conveyed for trial and sentenced to death at Constantinople. On being led to a place of execution near the Bin bir direk cistern, he suddenly seized the sword of one of the Tchaoosh, cut his way through the guards, and flew with incredible speed down the street leading to the Silivry Gate. But, on reaching the spot where Raghib Pacha's library now stands, his foot slipped; he fell, and the weapon of his deliverance, having entered his heart, became that of his execution.

lated building holding the library is an oblong square, having an open colonnade, adorned with inscriptions over the entrance and a commodious vestibule.

The library itself is a lofty square chamber, lighted upon three sides by ten windows in double rows. The roof is surmounted by a central dome and four semi-domes, supported by marble columns. Immediately under the central dome are the bookcases, forming a square, protected by a cage of wire-work. The floor around this is somewhat elevated and furnished with mats, mindérs, and benches, serving as tables for the studious.

The walls, to the height of six feet, are ornamented with Persian blue and white tiles. Above this a complete and most correct version of the celebrated Boorda of the poet Kéab, inscribed in gold letters fourteen inches long upon a green ground, runs round the whole apartment, forming an original and brilliant embellishment. Four brass-gilt ornaments, resembling fantastic chandeliers, are suspended from the semi-domes. These ornaments consist of moral passages, skilfully worked in brass, and connected so as to form an oval, uniting at the extremities, from which are suspended ostrich-eggs, adorned with silken tassels, the general addition to chandeliers or lamps suspended in the mosques and mausoleums.

Among the valuable contents are several Persian manuscripts, splendidly illustrated and illuminated, and many of the richest specimens of Turkish calligraphy. The founder's album, or note-book, together with a fine copy of his own divan, is also exhibited. The former

proves that Raghīb Pacha was not unaccomplished as a draftsman and architect. The number of volumes does not exceed 1600, but these are regarded as of surpassing intrinsic value. There is an air of lightness and classic elegance in this building, which renders it superior to all others.

Raghīb Pasha survived the completion of this interesting foundation only three years. His remains are deposited in the north-east angle of the court, upon an elevated terrace, beneath an open marble canopy, protected by a wire-work trellice. This, with the roses and myrtles planted within, and the figs, vines, pomegranates, and cypresses, that cast their shade around, give to it the appearance of a noble aviary, more than that of a repository for the dead. The doves that nestle in the overhanging branches, and fill the air with their querulous notes, add to the delusion.

The following is the modest epitaph inscribed upon the founder's tomb.

HE (GOD) IS IMMORTAL AND ETERNAL.

The founder of these good works and useful establishments, standing in need of the Almighty pardoner of sins (was) the deceased grand vizir, Raghīb Pasha. May the perfumes of Paradise point out the path he hath taken. A fateha* for his soul.—Ramazan, 1179 (1765).

* The fateha is the first chapter of the Kooran. It is in some measure an imitation of the Lord's Prayer. It may also be assimilated in its funereal application to the Roman Ave. A request for the repetition of a fateha for departed souls is the invariable termination of Moslem epitaphs.

Separated from the founder's tomb are other monumental marbles. One of these raised to the memory of his daughter bears the following inscription :

HE IS ETERNAL !

Destiny, defying the universe, has torn from this world one of its marvels, the worthy daughter of the glorious Raghib, Grand Vizir, the pious Lebybet Khanum. This noble person has been removed to eternity ! Let the whole universe mourn ! May those who visit this tomb, beaming with divine light, rejoice her soul with a fateha. The pen inscribes these funereal lines with tears. May the empire of saints be the residence of the most excellent Lebybet Khanum. Djemazy ul Akhir, 1228.*

Abdoul Hamid — founded by that Sultan in 1781. This collection is more familiar to European travellers than any other in the city, on account of its contiguity to the landing-place of Baghtshy Kapoossy. Though inferior in merit and intrinsic worth to those of Aya Sofia and Raghib Pasha, it is equal to them in space and number of volumes, which exceed 2,500. It is situated in the immediate vicinity of the Toorba (mausoleum) of the founder.

Atif Effendy, minister of finance to Mahmoud I., and

* Her mother is also buried in the same court. The latter is said to have died of a broken heart, because she was repudiated by order of Sultan Mustafa III., who compelled Raghib to marry his sister, an aged and ugly widow. Sir James Porter, ambassador to the Porte, during the middle of the last century, draws a most disadvantageous portrait of the vizir Raghib, in his " Observations, &c. on the Turks," but his memory is, nevertheless, held in high esteem as a firm, upright, and just vizir.

celebrated for his scientific acquirements. This collection contains some 1,900 volumes. It was founded in 1750, and is situated upon the crest of the third hill, west of the Suleimanya mosque.

The foregoing outline of the sixteen most remarkable libraries will more than suffice to furnish a general notion of these institutions, and to shew that literature has been cultivated and encouraged at all times by Sultans and by the highest dignitaries of the empire. The total number of volumes in the public libraries, which does not, perhaps, exceed 75,000, is comparatively small, especially as among this number a fourth are duplicates. It must be remembered, however, that, with a few modern exceptions, the whole are manuscripts, admirably transcribed, elaborately embellished, and that, taking one volume with another, the sums paid for each work far exceeds the average price of rare printed editions in Europe.

Let us now advert to the recognised introduction of printing in the Ottoman capital. The prejudices existing throughout all Mohammedan states against the mechanical reproduction of Koorans and other sacred writings involved all other works in the same veto, and thus prevented the adoption of the art until nearly three centuries after it had flourished throughout Europe. The objection of the Oolema, of Kaliphs, and Sultans, was, however, less grounded upon religious scruples, than upon their desire not to deprive the numerous and influential transcribers of a monopoly whence they derived large benefits. Be this as it may, it was not

until 1726 that Achmet III, a generous patron of literature, issued an imperial edict, directing the establishment of a printing press in the capital.*

This edict was founded on a Fethwa of the Sheikh Islam, Abdullah Effendy; who, as well as the grand vizir, Ibrahim Pasha, was a most zealous advocate of the innovation. It was also backed by the written approbation of the principal Oolema and magistrates.

After alluding to the ravages committed by fires and by successive conquerors in Syria, at Bagdad, and in Spain, whereby many valuable collections of scarce and uncopied works had been destroyed, and thus for ever lost to religion and science, the edict stated that few copies of good works remained; that prices had attained an exorbitant standard; that many books could not be procured; and that it would be of the utmost advantage to science and to the interests of the community at large to establish printing—whereby celerity of reproduction and economy would be insured.†

In order, however, to propitiate the Oolema, it was ordained that the printing of Koorans, oral traditions, canonical and jurisprudential works, as well as commentaries thereon, should be prohibited.

* The Jews and Armenians established printing presses at the houses of the chiefs of their faith as early as the end of the sixteenth century, but exclusively for religious works.

† It is somewhat remarkable to find the Turks of the eighteenth more liberal and sensible than the Belgian bishops of the nineteenth century. But, by a singular inversion, the Turks forbade the printing of religious works, whilst they gave free latitude to all others. This is accounted for by their fear lest the strict letter of religious books should be falsified “en masse” by printers.

The edict appointed two directors of the new establishment, for which the Government furnished the first funds. One of these was an Hungarian renegade, interpreter and muteferrika (aide-de-camp) to the Porte, who assumed the name of Ibrahim Effendy, to which was subsequently prefixed that of Basmajee (the printer). The other was Mohammed Said Effendy, a secretary in the Mektoubjee (correspondence,) department in the office of the Grand Vizir, and not less zealous and devoted to letters. Regular salaries were allotted to these two active promoters of knowledge, and the above-mentioned Mufty and Grand Vizir rendered them all possible assistance. Four of the principal magistrates were appointed censors; and Sultan Achmet, who survived the erection of the establishment little more than three years, constantly visited the presses, and encouraged the directors and their German workmen. His example was followed by Mahmoud I.

It may not be uninteresting to show the manner in which this important innovation is spoken of, in the official document dated 1139, (1726) recording this event, and preserved among the state papers at the Vizir's office. The following is nearly a literal translation:

“Introduction of printing in Roum (Ottoman empire).—Mohammed Saïd Effendy, employed in the mektoubjee of his Highness (the Grand Vizir,) accompanied his father, Yermisekiz Tcheleby Mohammed Effendy,* Ambassador to France. He was there enabled

* Yermisekiz means 28, a name given from his being 28th child, probably, as we say Septimus or Decimus.

to witness the ingenious methods employed by the French, ‘those demons of the human race,’ (literal) to facilitate the service of various industries. The mode in which they rapidly multiplied the rarest and most useful books particularly struck him, and from that moment it was his ardent desire to introduce this remarkable invention into his own country.

“ Ibrahim Effendy, a Muteferrika of the Sublime Porte, an extraordinary proficient in languages and sciences, and having a natural talent for the arts, and who had long cherished a similar project, united with Saïd Effendy. After mature deliberation, they presented to his Highness (the Vizir) a memorial entitled ‘Vessyletut tiba’at,’ setting forth the advantages of printing, and the necessity of propagating this industry, indispensable for the reproduction of numerous works on jurisprudence, morality, and philosophy; in short, of all that forms the basis of popular civilization and the strength of empires—works of inestimable value, which the injuries of time, conflagrations, Djenguiz, drunk with blood and carnage,* and conquests, such as those of Andalousia (Spain) had cast into the abyss of destruction and forgetfulness, to the detriment of society.

“ Printing being the only prompt remedy for the scarcity and high price of the noble reservoirs of celebrated historians, the author of the above memorial undertook to found and carry on a printing establish-

* Alluding to the barbarities committed by Timour and Halakleou, at Bagdad, &c.

ment in conjunction with Saïd Effendy, and solicited an imperial privilege.

“ The following question was, therefore, propounded, in the legal form, to the learned and upright Sheikh Islam, Mufty Abdullah Effendy :

“ ‘ Question. Should Zeid, skilful in the art of printing, pretend to multiply and disseminate the best works on philosophy and other sciences, by engraving letters and employing other means for printing the same, does the holy law permit him to exercise this calling?’

“ To this the following favourable fethwa was returned.

“ ‘ Answer. Yes. The correct and cheap reproduction of the best works is a laudable operation and worthy of encouragement. It would, however, be highly desirable to associate with him persons capable of revising and correcting the printed works.’

“ The Sheikh Islam also condescended to add a favourable criticism of the above-mentioned memorial, and caused it to be sealed with the signets of the first magistrates of the empire. Thus Ibrahim Effendy and his associate Saïd Effendy were empowered to establish printing presses, according to a diploma dated 15 Zilcada, 1139 (1726).

Notwithstanding the zeal of the two inspectors and the protection of Government, the process of printing proceeded slowly. The difficulty of procuring expert compositors, together with a deficiency of types,* was such that the presses only produced 17 works, com-

* All cast at Venice.

prising 22 volumes, from the first inauguration until the death of Basmajee Ibrahim, in 1743—a period of nearly 17 years.

Sultan Mahmoud I., who endowed Constantinople with divers useful works of art, among others the Bends and Aqueduct of Baghtshy Kouy, endeavoured to procure some fitting person to supply the places of Basmajee and his first associate, Saïd Effendy, who, after being raised to the dignity of Grand Vizir, had been disgraced, and died in 1740. The person selected was Cady Ibrahim, a pupil and subsequent assistant of the defunct Basmajee. But, notwithstanding the zeal and activity of the new director, the undertaking languished, and its productions were limited to two or three inferior reprints. At length, upon the death of Cady Ibrahim, in 1747, the establishment was closed, and remained so until after the accession of Osman III., in 1755, when a re-impression of the first work printed by Basmajee was produced.

It may not be uninteresting to bibliophilists, and lovers of Oriental literature, to become acquainted with the works which issued from the Stambol press during the first epoch of its existence, and which may thence be termed its first editions. I have less reluctance in giving this Catalogue, as I am not aware of its having been previously published in any language.

I. Loughati Vankouly. Arab and Turkish Dictionary, by Mahmoud Vany, translated from the *Sihat ul Loughat* of Djevhery (done into English by Richardson). The last page contains these words—"Terminated through the labours of the workmen at the printing office of Stambol, 1st Rejib, 1141 (1726-7), two vols. fol.

II. *Tahfet ul Kibar fi es far il bouhar li Kiatib Tcheleby*. Maritime

Wars of the Ottomans, by Mustafa Hadji Khalyfeh, surnamed Kiatib Tcheleby, the celebrated author of divers other works, with 5 engravings, an appendix, table, and preface, by the Editor. This work was printed 15 Zilcada, 1726, during the correction and bringing forth of the Van Kouly, one vol. 4to.

III. Tarykhi Seyyah, der beyani Zouhourî Aghvanian ve Sebebi inhidanni devleti Safeviyan. History of a Traveller, on the irruption of the Afghâns, and causes of the fall of the empire of the Sophys. Translated from the Latin of the Jesuit Krupiski, by Ibrahim Basmajee Ist Safer, 1142 (1727-8), one vol. 4to.

IV. Tarykhi hindi Gharby. History of the West Indies, presented to Sultan Murad III., under the title of Hadyssi Nev (new creation), compiled from a Latin work, with 13 figures, 4 maps, and a preface by Ibrahim, 1142 (rare), one vol. 4to.

V. Tarykhi Tymouri Gurguiany. History of Timour the Tartar, from the Arab of Nazmy Zadeh, 1142, one vol. 4to.

VI. Durret ul yetymeh fi 'evsa fi Missri 'lkadymeh, (History of ancient Egypt), by Sahayly, with the continuation, Missr ul Djedydeh, Modern Egypt, 1142 (rare), two vols. small 4to.

VII. Gulsheni Khoulefa li Nazmy Zadeh, (Rose Garden of Remembrance), by Nazmy Zadeh of Bagdad, abridged, 1st Sefir, 1143, one vol. fol.

VIII. Turkish Grammar, in French, mcccxxx, dedicated to Cardinal Fleury, by the German Jesuit Holderman, 1728 (rare), one vol. 4to.

IX. Nizam ul umen. (Conduct of the people.) A political pamphlet, suggested to Ibrahim by the revolution which had hurled his protector, Achmet III., from the throne, and setting forth the importance of a regular military organization, 1144, one vol. 4to.

X. Fouyqozati Miknatissiyyet, (Virtues of the Loadstone), with two plates, by Ibrahim, 1144, one vol. 4to., sold at the time for 1 piastre.

XI. Kitabi Djihan Numa. (Mirror of the World.) Geography by Kiatib Tcheleby, the most esteemed production of the press at this epoch, 1145, one vol. fol. (sold as high as £6 at present.)

XII. Takrymut Tevarykh li Kiatib Tcheleby. Chronological Tables by the same, 1st Moharrem, 1147, one vol. 4to. This work was edited by Ibrahim as an introduction to a series of annals from the foundation of the Empire.

XIII. Tarykhi Naïma, (Annals of Naïma), the first work of this series, 15th Moharrem, 1147, two vols. fol.

XIV. Tarykhi Râshid, Annals of (the historian) Râshid. 1 Zilhidja, 1153, two vols. fol.

XV. Tarykhi Tcheleby Zadeh, Annals of (the historian), Tchelehy Zadeh, 1153, one vol. 4to.

XVI. Ahvali Ghazavat der diyari Bosna. Wars of Bosnia (against the Austrians), by Omar Effendy. Moharrem, 1154, one vol. 4to.

XVII. Ferhengui Schou-oury. Turco-Persian Dictionary, 1155, two vols. fol. The last work published by Ibrahim, who was surprised by death in the middle of his important labours; which, considering the difficulties he had to encounter entitle him to the utmost praise, and place his name among those remarkable and indefatigable men who have conferred the greatest benefits upon Eastern literature.

From the death of Basmagee's successor nothing was done until 1784, when Sultan Abdoul Hamid resolved to revive the printing establishment. The official archives of that year thus record the Sultan's determination.

"The immense advantages of printing being universally acknowledged, and the incorrectness and faults of copyists being as heavy to support as the heaviest stones, his imperial majesty determined to execute a project which the great embarrassments of the empire had hitherto retarded. Mohammed Raschid Effendy, Beylikjee (chancellor of state) and Ahmed Vassif Effendy, historiographer of the empire,* were directed to recover, from the widow of Cady Ibrahim, the materials of the presses, which lay rotting and forgotten. They were authorized by two imperial diplomas, dated 18 Rebi ul Evvel, to establish new presses, under the superintendence of the minister of the Wakoofs, and under the direction of

* Subsequently ambassador at Madrid. In the same manner that we have our useless Laureat, the Turks have their more rational court historian, whose duty it is to register all the memorabilia of their employer's reign.

the learned jurisconsult Mustafa Effendy and the pious Adam Effendi; the which was done as commanded."

Considerable activity was displayed by the new directors, who obtained the monopoly, with power to employ whom they pleased without regard to creed. A tax of 1 asper (then about one penny) was, however, imposed upon each forty pages of letter-press; and no copies could be sold without the collector's stamp. The grand vizir, Hamid Khalil Pasha, was the great patron of the revived institution, which, in due time, published the annals of Samy, Shakir, Soubhy, and Izzy, with some other works of minor importance. These editions are not esteemed, from the imperfection of the types and numerous errors of the press, so that the original prices have not risen.

During the first three years of the reign of Selim III. the establishment was neglected; but towards the year 1792 the presses were removed to the engineer school at Koombarkhana (bombardier arsenal), and the government devoted much attention to its progress. Intent upon the success of those military reforms which awakened the jealousy of the janissaries, and eventually led to the death of this amiable monarch, Selim ordered the publication of divers works on tactics and fortification, translated under the inspection of the celebrated professor of mathematics, Abdurrahym Effendy, from Vauban and other French authors.

The buildings at Koombarkhana being required for military purposes, the institution was removed in 1798 to a house at Scutary, contiguous to the mosque of Selim.

New presses and types were furnished, and ere long several remarkable editions made their appearance under the superintendence of the director Muhib Effendy, ex-ambassador to Paris. Among these may be cited the *Lahdjet-ul Loughat** (Turkish Dictionary of Mufty Essad Effendy.) The *Bourhani Cati* (Persian Deity), and the *Kamoos* (Arabic Dictionary), of Assim Effendy, together with a third edition of the *Vankouly*, and numerous other minor works. Among the latter were the tales of *Nassiluddin Effendy*, more remarkable for their coarse humour than purity of style.

The important political events that disturbed the last years of Selim's reign left little leisure for him or his ministers to patronize literature, so that the establishment was much neglected. The same causes produced the same results during the first twenty years of his successor, Mahmoud II. But, soon after the destruction of the janissaries, this Sultan directed the presses to be transported from Scutary to a building near Esky Serai, where the office of the *Takwim Vakayi* was established in 1831. The great patrons of literature and the press during this reign were the unfortunate Pertef Pasha and the stubborn Akif. The library of the former, consisting of more than 1500 volumes, was abandoned to the public shortly before his disgrace and violent death in 1837.

Mahmoud directed the whole printing establishment, including the *Takwim*, to be placed under the direction of

* A corruption of λογος.

an under-secretary of State, and, with his wonted energy, resolved to give new splendour to the undertaking. The types, formerly cast at Venice, were manufactured at Stambol, and a marked improvement was soon perceptible. Those employed at present, first engraved by the celebrated artist Yassary Zadeh, are of four or five kinds, remarkable for their distinctness and the graceful curves of the letters. The ink is, however, inferior to that of the early editions of Basmajee Ibrahim.

Constantinople now possesses four imperial printing establishments. Two are much patronized by the present Sultan in the building above mentioned; one for books, and the other for official documents and firmans. The third is attached to the war department, at the serasker's office. The fourth, comprising lithographic presses for topographical purposes, is annexed to the military academy, under the superintendence of its commandant, Emin Pasha.*

Galata also possesses five or six printing and lithographic presses. The chief rabbi of the Jews has likewise a press at his disposal, which produces Hebrew works, esteemed for beauty of type. The Armenian and Greek patriarchs have also presses under their direction,

* This academy, which contains three hundred cadets, is situated upon the hill above Dolma Baghtshy, and is conducted upon the principle of the college of St. Cyr. The general system of instruction embraces those branches most requisite for officers of cavalry and infantry. A higher class is reserved for young men destined to special services. The discipline is severe, and rigid attention is paid to health and morals. Hitherto, however, in spite of the indefatigable exertions of Emin Pasha, the institution has not answered the proposed object — that is, in proportion to the number of cadets.

but solely for purposes connected with their respective administrations. They are not permitted to print books or newspapers. Works of the first kind are printed for them at Venice, under the inspection of the Armenian College.

The system adopted in printing or reprinting books at the imperial establishment is extremely defective. It tends to keep up prices, and acts as a heavy tax upon literature, and thus defeats one of the most important objects of the institution. For instance, when individuals desirous to print present themselves with a MS. at the office, they order six hundred or twelve hundred copies, the customary amount of a small or large edition. The actual expenses for paper and ink are then determined by the printer, let us say at 10 piastres for each copy; to this he adds as much more per copy for labour, government tax, and profit. The work being complete, the editor carries away the sheets, and delivers them to the binder, who makes his charge. The books being bound, the editor adds his profits, which, generally speaking, quadruple the cost price of each volume. The edition is then delivered to the booksellers, who add their required profit; and, as their charges are arbitrary, it generally happens that the first price is octupled; or that a work which may have cost the editor 25 is sold for 200 piastres.

The paper generally used is not of good quality. There are manufactories at Unkiar Skelessy, the Sweet Waters, and elsewhere, but they are not encouraged. It has been found more economical to import paper from

Italy, France, Germany, and England. At Venice there are fabrics for manufacturing strong paper, which receives a high polish by friction upon reaching Stambol, and is used for official purposes.*

The trades most intimately connected with book-sellers and collectors are—1. The hattat (copyists). They have no fixed place for work, save some few, whose shops are contiguous to Serasker Kapoosy. They generally perform their tasks at home, or in the public libraries. Employers furnish vellum or paper, which they polish; and their charges vary according to the beauty of execution and the richness of ornaments. They are much complained of as an idle set, and of very doubtful character. Neither are they by any means obliging to infidels. I made several attempts to induce them to copy one or two mashallahs and other insignificant inscriptions, but was unsuccessful. Persons desirous to obtain such reminiscences must have recourse to the intervention of some Turkish friend.

2. Moojellid (bookbinders) and Moorekkebjee (ink-makers) have their shops upon the western side of Khiatjelar Tcharshyssy (stationers' market), a short but wide and handsome street, ornamented with a piazza on either side.†

* The streets of Pera, Galata, and the vicinity, are crowded with Hebrew boys, laden with European paper, to which they attract attention by cries of "Carta! carta fina!"

† This market opens into the square generally called Serasker Kapoosy Maïdany, but more properly Taook Bazary (poultry market). Until recently, the principal place for sale of live poultry was in this square. The market is now removed to a contiguous street. Taook Bazary was the ancient Forum Tauri of the Byzantines.

3. Moojellid work with great neatness and regard to durability. The covers of valuable works are of various leathers, but universally of a dark colour. They are sometimes richly stamped in gold, and sometimes embroidered in fanciful patterns. But the edges are invariably plain. Moorekebjee sell ink made exclusively for writing with the reed pen, and stamping with seals. It is somewhat similar to that of our printers, and of a deep black. Their shops are ornamented with a multitude of small glass bottles, denoting their trade.

4th. Kihatjee (stationers.) Their shops are distinguished above all others for their neatness, and the proprietors for their respectable appearance and demeanour. They are exclusively Moslems, and the utmost jealousy is exhibited by them in adhering to the laws of their guild, as regards Rayas. The latter, as well as Franks, have shops at Galata and Pera, where all articles of European stationery are sold, but they are not allowed to establish themselves in Constantinople.* Nor can itinerant Jew dealers expose their goods in the streets within the walls. The shops are open in front, and raised as usual two or three feet above the pavement. The sides and backs are furnished with glazed closets, on the shelves of which the various articles are deposited in symmetrical order.

Among the most conspicuous of these are kihat (paper) of all qualities and colours. That used for rich

* The best supplied of these is Senor Pons, a most respectable Spanish merchant, who is director of a well stored warehouse, called "The English Magazine."

manuscripts is of the consistency of vellum, and is polished with an ivory or bone rubber, until it becomes as smooth as glass.

Kalem, (reeds for pens) are abundant. They are imported in bundles, three feet long, from Mazanderan and other marshy parts of Persia, each reed making three or more pens. The use of quills is unknown. In truth, it is difficult to write the Eastern character with any other than a reed pen, upon glazed paper.

Makas (scissors) vary in price from thirty to one hundred piastres, according to temper and ornaments. They are from ten to twelve inches in length, the blades hollow in the inside, and convex without, so that the edges alone touch the object to be cut. They are principally made at Adrianople, Sofia, and afterwards finished at Constantinople. Kalemtrash (pen-knives) used for cutting reed pens. The short blade is fixed to the handle, and does not close. Some of these are highly esteemed, especially those of one or two celebrated makers now deceased. As much as one hundred or one hundred and fifty piastres is sometimes paid for their knives.

One of these, named Esky Redjayi, was said to have been an alchymist. The way by which he attained celebrity as a cutler is worthy of record. Having been left a decent competency by his father, this man soon squandered all his patrimony in vain endeavours to discover the Philosopher's stone. One night, however, he had a vision, when his guardian angel appeared, and addressed him thus : " Oh, my son ! our holy Prophet, on

whom be the blessing, looks upon thee with compassion. That which thou seekest shall, Inshallah, be granted. Abandon thy present labours, however—become a cutler, and when thou shalt have succeeded in making a knife of such temper as will cut the twisted Column of Serpents in the At Maïdany, then shalt thou attain thy object.”

Refreshed and invigorated by this vision, Esky Redjayi rose at dawn, went to mosque, said a long namaz of thanksgiving, and, seeking a cutler, forthwith engaged himself as apprentice, in order to learn the trade. Ere long he attained sufficient knowledge to set up for himself, and, without caring to manufacture knives for sale, only bethought himself of finishing an instrument that would make impression upon the brazen serpents. At length he succeeded in manufacturing a knife of such exquisite temper, that at the first cut he scooped out a large slice from the snake’s body,* with as much facility as though it had been a green pumpkin.

Filled with joy and hopes of being enabled to cut into the very centre of the twisted column, and there discover the secret, he was proceeding to increase the aperture, when a janissary approached and said : “ Peace be with you, Effendy ! you seem to have a rare tool there : what will you take for it ? ” “ The Philosopher’s stone—the treasures of Djemshid ! ” replied the other, continuing his labour. “ Pooh ! pooh ! these are mere words,”

* A hole on the southern side of this relic, now large enough to admit stones, is said to have been first produced by this renowned cutler’s knife.

rejoined the janissary. "Look ye, Effendy, my tchorbajy (commandant) has sent me to purchase the best knife that money can procure. To judge by your proceeding, that must be the prince of all such tools. Speak sense, and I will purchase it. Take heed meanwhile, for it is against law to damage that brass." "Well, well," rejoined Esky Redjayi, wishing to get rid of his importunities, "I will take two hundred piastres; * that is sense." "That is much," retorted the janissary, "but a word is a word, and knives that cut brass like melon-stalks cannot be met with everywhere. Here is the money."

Esky Redjayi stared, and pondering within himself, thus soliloquized. "Two hundred piastres! Allah! That is a sum! I have fifty pieces of the same steel, and not a para in my pocket. This ass shall have the knife. I will soon finish another, and accomplish my object." In a word, the janissary paid the money, and the cutler, after regaling himself with a most excellent dish of kabab and cream, returned home, resolving to recommence knife-making on the following day.

In the mean time, the janissary delivered his purchase to his tchorbajy, and narrated how he had been induced to pay so large a price. The commandant, on hearing this, communicated the story to his friends, so that, in the course of twenty-four hours, crowds collected round Redjayi's shop, anxious to purchase knives that could cut through brass. So many and pressing were the

* Equal in those days to nearly £8.

demands, that he could have sold an ass load. Thus he had no sooner finished a blade than it was eagerly purchased, and he had merely to name his own price. Being a man of some sense and great devotion, he at length bethought him of consulting a sheikh, and of narrating to him his vision. This worthy man was at no loss to return an explanation.

“The object you aimed at, my son,” said he, “was wealth. The favour of God has opened the door of a hidden treasure to you. Abandon, therefore, all further thoughts of alchymy, the pursuit of which is sinful. You have already discovered a substitute for the Philosopher’s stone. Think no more of cutting brass with knives, but adhere to your present trade, and you will acquire exceeding riches and a glorious name.” Esky Redjayi followed the worthy sheikh’s advice, died in possession of great wealth, and his knives are now in the highest request.

The remaining articles sold by stationers are balinooma (soft wax) or shemynern, for sealing letters; maktar, small ivory tablets with carved edges, for cutting and nibbing pens, the finest of which are made of the core of hippopotamus’ teeth; divit (inkstands) of brass or silver. These articles are shaped somewhat like a short pistol. The elongated portion, or barrel, opening at the extremity, serves to hold pens and knife, and the bulging part, or stock, forms the inkstand, sometimes richly chased, and ornamented with precious stones. Scribes and literary men carry these divits in their girdles or bosom pockets. In great establishments, the

divitdar (inkstand bearer) is a confidential attendant or secretary. He carries the inkstand, and is prepared at all times with pen, ink, paper, and wax, when required by his employer. Koobur are round cases of *papier maché* for holding paper, more or less richly ornamented. The best are made at Adrianople.

Stationers also occupy themselves in tracing, in ink or gold characters, the short inscriptions that are everywhere suspended on shops and buildings. This they perform by lightly pricking the letters from a model, and then rubbing some colour through the orifices upon the paper beneath. By this means they are able to reproduce fac-similes of the most celebrated calligraphs. They likewise sell almanacks, primers, class and blank books; but, although their shops are adorned with coloured drawings of Mecca, Medina, and other holy places, no money can tempt them to dispose of these articles to Christians.

Having mentioned primers and class books, it may be observed, that there is a large and increasing demand for these works, thereby proving that primary education is far from being neglected. The important subject of education having been treated by Mr. Urquhart, than whom no Englishman is better acquainted with the laws and resources of the Turkish empire, I shall limit myself to observing that, while the great mosques and mausoleums monopolize all medressa (colleges), each second class mosque has its annexed mekteb (elementary or day-school), under the superintendence of its own Imâm. Independently of this, there are numerous insti-

tutions of the latter kind, either isolated, or attached to fountains, private tombs, and Dervish convents — all founded by private benevolence, and free of every expense, save some trifling gratuitous present to the instructor.

Thus it rarely occurs that Musselman inhabitants of towns or respectable villages have not learned to read, or indeed to write, between the ages of five and eight, although the greater part may subsequently neglect or forget these arts. Gratuitous instruction at the primary, or A B C schools, is restricted to the most narrow limits, and is given more with a view of teaching indigent children to read and learn the Kooran by heart, than with that of enabling them to aspire to positions beyond their sphere—a process which, oftentimes in England, and constantly in France, converts good boys into unruly youths and worse men, and sows the seeds of those ambitious projects, envious heart-burnings, and subversive tendencies, which so repeatedly terminate in revolt and revolution; evils naturally resulting from that ill-calculated, hotbed-education, whereby the numbers of individuals qualified, or thinking themselves qualified, to hold given positions exceeds in the proportion of twenty to one the number of places or appointments open to their attainment.

Those children who are destined for agriculture or laborious trades, or who are enrolled as apprentices in guilds, generally cast aside all thought of education after the first priming. Consequently, the proportion of children that profit from first instruction is comparatively limited. Those, however, who are intended for the

liberal professions are removed to the Medressa, and there pursue, during many years, a most laborious course of study; commencing with Turkish grammar and syntax, and gradually ascending to rhetoric, logic, philosophy, dogma, jurisprudence, and, here and there, mathematics. The list of these students, in 1843, amounted to nearly 5000, of whom more than 800 were matriculated at the eighteen colleges of Sultan Mohammed II.*

Learning the Kooran by heart is considered an essential point of study, though it is common to say of a man who talks much and to little purpose, "he brays like a Kooran reciter." The Medressa are all divided into classes, or destined for distinct purposes. Thus, of the eighteen colleges above-mentioned, some are devoted to the education of candidates for the corps of oolema, which embraces both theology and jurisprudence. Others are intended to produce literary men, or those destined to become kiatibs (clerks) in the ordinary public offices. Those who aspire to higher employment in ministerial departments generally study at the Mekteb Adliya, where the principal points of instruction are calligraphy, arithmetic, a perfect knowledge of the Turkish language, and an insight into jurisprudence: to these are added Arabic, Persian, and sometimes mathematics and philosophy.

Children of wealthy men are generally educated at

* The *softa*, or *sokhta* (burned souls), as the students are called, are educated, lodged, and have one meal daily, at the expense of the *wakoof*, but they must defray all other expenses at their own charge. The sallow complexions and exhausted appearance of these young men bespeak intense labour, or most limited commons.

home, under the care of a *hodjia* (preceptor). Some of these, for instance Scodraly Mohammed Pacha, an ex-Deré Bey of Albania, invite natives of France or England to reside in their houses, in order that their children may obtain a knowledge of the languages of those countries.

The most remarkable innovation attendant upon the revival of printing by Sultan Mahmoud II. was the establishment of a Turkish official newspaper. This undertaking, so contrary to antecedents, was not carried into effect without violent opposition on the part of many *oolema*. But the unbending will of Mahmoud overcame all obstacles, and in 1831 appeared a *Hat-y-Shereef*, announcing the forthcoming *Takwim*. At the same time, intimation was given to all public functionaries that they must become subscribers. The contents of this journal were at first strictly limited to a reproduction of official appointments, extracts of judicial trials, and pompous descriptions of the Sultan's progress on state occasions.

Subsequently it was thought desirable to publish a French translation of the *Takwim*, with additions and variations, under the title of "*Moniteur Ottoman*." M. Blaque, a French literary man of eminence, was appointed editor, with a large salary, and ably fulfilled his duties. Upon the death of this gentleman—a death so sudden as to awaken strong suspicions of treachery—the editorship was conferred upon a Mr. Franceschi, who likewise died after brief possession. The present editor is a M. Rouet, a young Frenchman, who acted during some time as secretary to Reschid Pacha. The

journal, whilst under the direction of Messrs. Blaque and Franceschi occasionally contained well-written leaders. It has now degenerated into a mere transcript of the dull original, appears irregularly, and is of no advantage to any but the editor, who continues to receive a superabundant salary*.

A subsequent innovation in this department also took place under the auspices of our countryman, Mr. Churchill, whose unjustifiable maltreatment at the hands of the Turks, before alluded to, terminated in his recovering a large pecuniary indemnification. Having obtained the necessary firmân, Mr. Churchill established a weekly non-official Turkish paper, called "Djerideh Havadis" (Register of News). The editor, well acquainted with the Turkish language, habits, and prejudices, directed his attention to the diffusion of useful information, and the communication of such passing facts as might best tend to enlighten the people as to their own position, and contemporaneous events in other countries. This journal, which, if properly supported, might have been converted to most useful purposes by the Government, at length excited the jealousy of Russia; and, through her intrigues, as it was affirmed, the Porte refused to continue its countenance and subsidy, and consequently the "Djerideh Havadis" ceased to appear in April, 1843.†

* An attempt was made in 1796 by M. de Verninac, Envoy Extraordinary from the French Republic, to establish a journal in that language. It was printed at the Embassy, and distributed gratis, but was soon abandoned.

† An English journal, called "The Mansary Shark," was published by

The establishment of the "Moniteur Ottoman" was preceded by other speculations of a similar but private character. Permission to establish newspaper printing presses in the capital having been refused, Smyrna was fixed upon as the most convenient spot for publication. The first essay was the "Journal de Smyrne," the second the "Echo de l'Orient;" both edited by Frenchmen, who became the exclusive advocates of French policy in the East. Although supported by subsidies from the Porte, they were not over-zealous in defence of the Ottoman cause, unless the points in question chanced to harmonise with the interests and views of those for whom, as Frenchmen, they felt a natural and excusable predilection.

This partiality, and the want of more vigorous and willing pens to defend Turkey against the violent and irrational diatribes of the majority of the French and German press, led to a third speculation. In 1841, the "Impartial" obtained permission to appear, and received a share of the pecuniary assistance granted to its predecessors.* This journal, fairly and logically edited, rendered good service to the Ottoman Government. It has been accused of strong bias towards England; but it has merely had the courage and honesty to speak truth regarding men and facts, and to exhibit in proper colours the tendency and true objects of British Eastern

the same gentleman, but after a brief existence ceased to appear in 1842.

* The subsidy granted to each of these journals varies from thirty to forty thousand piastres per annum.

policy—a policy which should be essentially based on the maintenance of the Ottoman empire in its full integrity ; and which, consequently, cannot fail to be at variance with the insidious and destructive principles forming the basis of that of France and Russia.*

In 1843, the “*Journal de Smyrne*” was abandoned, and transferred to Constantinople, under the title of “*Journal de Constantinople*.” The change of air has produced little effect upon its healthy qualities. Its articles are languidly written, and it evidently labours under a dread of uttering its sentiments vigorously, and of exposing truths, lest it should offend some one of the sixteen powers, who employ diplomatic agents at the Porte — personages whose susceptibilities are, for the most part, more hostile to the freedom of the press in Turkey than that of the Turkish Government itself.†

The Ottoman Government does not appear alive to

* The “*Impartial*” has, I am informed, been suppressed. Its language was too independent to suit Russia, who is now undisputed mistress of the Porte. The politics of the journal were too English to please France. The Porte was, therefore, easily induced to withdraw its subsidy.

† The diplomatic corps at Constantinople, in the spring of 1843, consisted of the representatives of the following sixteen states:—Austria, England, France, Russia, Prussia, Spain, Naples, Belgium, Greece, Sardinia, United States, Holland, Denmark, Tuscany, Sweden, Hanse Towns. Dr. P. Colquhoun, chargé d'affaires of the latter, was, however, withdrawn after concluding a commercial treaty. The interests of Saxon, Bavarian, and other German subjects, are entrusted to Prussia or Austria. I have repeatedly heard editors of journals say, “We cannot publish this or that fact, or criticise this or that act, for fear we should offend such and such Legations.” The Russians are, of course, foremost in exercising this censorship. A Portuguese chargé d'affaires has been recently appointed.

the importance of the press, as a means of promulgating official documents, or semi-official articles, explanatory of its acts. It subsidizes three or four journals, and maintains the "Moniteur Ottoman," without attempting to turn these journals to satisfactory account. It rarely furnishes data for the refutation of calumnies, or observations for the explanation of past or prospective measures. The result is, that the "Moniteur" is a mere dull Court Circular, and the Smyrna journals, abandoned to chance communications, are neither prompt nor exact in circulating or detailing events.

The Ottoman Government is at present careful in having immediate translations of the most prominent articles that appear in French or German journals relative to Turkey; but it adopts no measures to refute misstatements, or to combat the unsound and hostile arguments which frequently abound in these journals. It is true that the diatribes of some, and the consummate ignorance or monstrous exaggerations of others, scarcely merit a reply, and can produce no effect upon sensible minds; but, as regards Turkey, the general public is not sensible or rational, and is always more prone to credit calumnies and misrepresentations, which gratify their passions and prejudices, than to receive truths or reason, that tend to disappoint both.

It is time, however, to bid farewell to subjects connected with the booksellers' market, and to make our way, before mid-day, into the contiguous Djevahir Bezestany. (Jewel or old Bezestan.)

While on the road, I will narrate an anecdote con-

nected with books, which will prove that Osmanlis, however fanatic and prejudiced, find their parallel in those upon whom Christianity is supposed to have shed its beneficial light.

American Protestant missionaries and agents of the Bible Societies succeeded, some five years ago, in distributing numerous translated copies of the sacred volume among the Christian population of the Lebanon. This at length excited the alarm of the Maronite patriarch and clergy; and, a council having been held, orders were issued for the seizure and destruction of all copies. It was suggested, however, to the synod by a more rational member of their body, under risk of heterodoxy, that it would be worth while to examine the volumes before they were destroyed, in order to discover whether they really contained heretical or objectionable matter.

A Sardinian gentleman, of extensive erudition and equal piety, chanced at that period to reside among the Maronites for the purpose of studying Arabic; he, therefore, was requested to examine and pronounce judgment on the contents. Having complied, and carefully scrutinized the pages, he gave it as his opinion that the books were not objectionable, and might be preserved, seeing that those parts held to be obnoxious by the Church of Rome had been carefully expunged in these editions.

“Expunged!” exclaimed the patriarch and synod in chorus. “Oh, oh! they have ventured to make omissions, have they? That is exceedingly reprehensible”

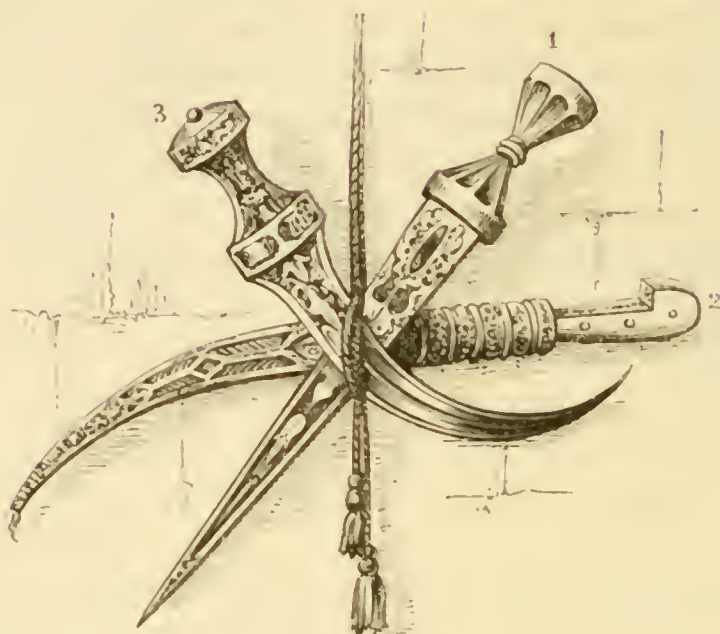
How can these blind heretics know how to sift chaff from good seed ! Omissions indeed ! That is bad—worse than preserving the whole. Let all be burned.” The Sardinian smiled at this logic and withdrew ; and in a few minutes the bibles were carried outside the convent, and thrown upon a pile of faggots preparatory to sacrifice. A torch was about to be applied, when the patriarch’s librarian stepped forward, and whispered in his Eminence’s ear. “ My lord ! these devilish books may have vile bowels, but they possess angelic skins. Many books in your Eminence’s library require rebinding ; we are poor, and have not wherewithal. Let then the detestable insides be consumed ; but, in the name of the Immaculate, let us convert the outside to useful and holy purposes.”

The venerable patriarch pondered awhile, ordered the council to re-assemble with closed doors, and then solemnly desired the members to decide whether “ the bindings of heretical works partook of the malignancy of their contents.”

Opinions were at first strongly in favour of the uncleanness of the whole, when the librarian, a crafty casuist, rose and said : — “ The purification of heretics and the exorcising of devils through prayer and sanctified water are admitted, and regarded as efficacious. Did not the son of God cast out devils, and did not the possessed thereby become clean ? Why should we not materially cast out the devils, represented by the contents of these heretical volumes, and sanctify the envelope by prayer and purification ? If inward evil can

contaminate outward purity, the conversion of the latter to holy purposes will produce a contrary effect, and good will result therefrom. The bindings of these profane books, when made pure, will preserve many of our holy volumes from destruction, and this without expense !”

• The latter argument forthwith produced the desired effect. The contents of the bibles were carefully cut out and committed to the flames ; the outsides were exorcised, and at this moment perform good service in the patriarchal library.



1. HANJIAR. 2. BOOTCHAK. 3. SOHANY.

CHAPTER VI.

JEWEL OR ARMS BEZESTAN ; SILK BEZESTAN.

Djevahir Bezestany was first founded by the Conqueror, upon the ruins of a portion of the Forum Artopoleon (bakers' market) of old Byzantium, and, as there is reason to believe, within the precincts of the ancient Byzantine slave market, the so-called "vale of lamentations," established by the Emperor Theophilus, A. D. 832. After repeated destruction by fire, the

present Bezestan was constructed of stone in 1708, by Achmet III.

It consists of a lofty, oblong quadrangle, surmounted by 15 cupolas. The elongated sides front the N.W. and S.E. It has four arched entrances, furnished with massive gates, named after the principal trades carried on beneath the adjoining porches and arcades. Sahhaf (booksellers), N.W., Koyoomjelar (goldsmiths), N.E., Zenejelar (women's mercery),* S.E., and Koolanjelar (embroidered belts), S.W. The second has been selected for our frontispiece, it being not only the most picturesque of the four, but distinguished from the others by having a gilded eagle in bas-relief, introduced upon the entablature over the gate.

This eagle appears to be a remnant of the Byzantine epoch. According to Turkish historians, it ornamented the principal gate of some contiguous edifice, and was preserved as a trophy by successive rebuilders of the Bezestan. This relic of antiquity is remarkable, as it is the only instance to be met with in the city of any such architectural ornament having escaped the fury of successive Iconoclasts, among whom the Crusaders exceeded all others in relentless and indiscriminate thirst for plunder and devastation.

The interior of the Bezestan consists of a broad alley, with double rows of shops, occupying the four sides. Four transverse alleys, also with double rows of shops, intersect the centre, their ends communicating with the entrances. The whole is solidly con-

* Properly, things appertaining or useful to women (Zen).

structed, arched, and lighted by glazed windows, fenced with iron shutters. The walls are whitewashed, and the curves of the arches picked out with brown and slate-coloured ornaments. The roof is supported by strong pillars, corresponding with the domes. Unless on a fine day, however, the light is insufficient, and the appearance gloomy.

The tenants of this Bezestan, exclusively Moslems, are held in high esteem by the government and public. The solid construction of the building, its security from fire, and the high character of the administration, cause it to be frequently selected as a place of deposit for the personal property of minors, or of individuals departing on pilgrimage or distant travels. This property, with a detailed inventory, is confided to the syndics, by whom it is kept in fire-proof repositories within the walls, and is restored to proprietors or trustees on payment of a small per centage. Vast quantities of valuable property having, however, remained unclaimed at various periods, and this property having fallen to the corporation, in virtue of the law of prescription, the government recently established new regulations. These require all property thus deposited to be registered in the office of the imperial wakoofs, in order that, in default of claimants, the government may benefit as legal heir.

This guild is administered by a sheikh or kihaya, by a vekil (deputy inspector), and six elders. Six bekjees (watchmen) act as gatekeepers by day, and as guardians by night. It is the duty of these men to warn

all parties that mid-day prayer is at hand, to lock up gates, and to see that no one remains within the edifice. We have already stated the causes for closing these bazars at mid-day upon all occasions save Fridays, when the Bezestan remains closed, and during Ramazan, when it is open from mid-day until third prayer hour.

In addition to the foregoing functionaries are 12 dellal (brokers or criers). Half of these sell goods by auction, within the walls, and the others perambulate the contiguous arcades for the same purpose. Persons having articles to dispose of, and being in immediate want of ready cash, apply to the dellal bashy, who registers the article and the minimum price demanded. He then gives it to one of his subordinates, who walks through the Bezestan and contiguous parts, crying out the highest price offered. Objects of great beauty are thus often exposed and purchased cheaply.

A certain number of privileged hamal also wait outside, and are ready to convey goods to the abodes of purchasers. These porters belong to that athletic and laborious class, whose strength, industry, and honesty, render them conspicuous among the population. A description of their institution will be given further on. Many poor Jews, eager to interpret and act as carriers of small articles, also hover round the bezestan.* They are known to all dealers in the bazars, and are useful to strangers, who nevertheless

* The Jews of Constantinople, the greater part of whom are descendants of the Hebrews, driven by barbarous fanaticism from Spain, always speak a corrupt Spanish among themselves. The Hebrew language is used by them for religious purposes alone.

generally drive away these poor men with violent language; to which they submit with humility and perseverance.

These poor Jews are importunate, but it is difficult to refuse a mite to men so abject, so unoffending, and so deplorably miserable in appearance as are the greater portion of the self-called moossafir (guests) of the Porte, who inhabit Balat, Khass-kouy, and other quarters.*

Their dark and unwholesome abodes, the squalid appearance of their children, the unhealthy countenances of the women, less favoured by nature than any of their race elsewhere, and the tattered garments of the men, denote extreme poverty; and yet there are no beggars among them. All work—all attempt to gain a livelihood by honest means. All are accustomed from earliest age to labour and traffic. They marry early, are affianced from childhood, and, were it not for the ravages committed by unwholesome diet, misery, and want of care, would multiply in a larger ratio than any of their fellow-rayas. It appears, however, that their numbers, not exceeding 12,000 hearths, or 60,000 souls, have not received proportionate increase.

The shops of the Bezestan are open upon three sides and above. The dealers sit upon platforms raised about three feet and a half from the pavement. Their

* The Hebrews are always called or addressed by the word Yaody (Jew). They are constantly subject to insult and maltreatment, especially from the Perote and Galata christians; and yet their social position is preferable to that of their coreligionists in the Roman States, as proved by the recent rigid mandates of the Holy See.

wares are strewed by their sides, or placed on shelves behind, in wild and dingy disorder. Those who form brilliant ideas of the splendour of eastern bazars from fanciful drawings and exaggerated descriptions, are much disappointed upon entering this gloomy assemblage of dark-visaged and sour-looking traders.

It would be an endless task to describe the various articles exposed within Djevahir Bezestany, which, from jewels being rarely sold there at present, might more appropriately be called bezestan of antiquities. Second hand curiosities of every kind, adapted for museums or present use, are to be found in profusion. Among the most conspicuous are ancient arms, porcelain, amber, and coral mouthpieces for pipes, embroidered stuffs, brass-gilt utensils for dinner, ablutions, or burning perfumes, ornamented bridles, quarter cloths, and stirrups, leopard skins, boxes inlaid with mother of pearl, silver or brass writing implements, talismans of gold for children's heads, and others for horses, made of boars' tusks, connected at the root by a silver clasp, and thus forming a crescent, clocks and watches, shawls, narguillas, richly embroidered Albanian pelisses lined with fur, Arab and Maronite cloaks, bows, arrows, dgerid, maces and battle-axes, coral rosaries looped with pearls, specimens of Persian enamel and silver fillagree, and so forth, ad infinitum.

The articles most sought for by foreigners are arms. I shall, therefore, limit my details to these, which vary in price according to the temper of blades and barrels, richness of mounting and antiquity.

Sabres are of two kinds ; the one, a curved, smooth-backed weapon, gradually diminishing in breadth to the point called Kilitch or Saif; the other, the scimitar (Pala), of which the blade within eight inches of the point is broader than the upper portion, and thence tapers to the extremity.*

Kilitch are of two kinds of metal, or rather of two distinct countries and manufacture, the one called Shem (Damascus or Syrian) the other Taban (polished) or Khorassan. The latter, when of ancient manufacture, are now more esteemed than Damascus blades, and when of Kara (black) Khorassan, without flaw or crevice, are considered worth triple the value of the finest Shem, made within the last 400 years. The difference between the watering of the Taban and Shem may be recognized by the darkness of the former, by the bell-like vibration of the metal, when struck by the nail at the edge, by the small circles being more regular and less elongated than those upon the latter. Some of the finest blades are thicker throughout in the centre than at the back.

A full-sized Khorassan, or an ancient Damascus sabre should measure nine hands (about thirty-five inches) from guard to point; the back should be free from flaws, the watering even and distinct throughout the whole length; the colour a bluish grey. It should not be overcharged with inscriptions, as these inscriptions, which cost little in former times, were more frequently

* A splendid specimen of these blades is in the possession of Count A. d'Orsay.

added to conceal defects than to denote excellence. A perfect sabre should possess what the Turks call the *Kirk Merdevend* (forty gradations); that is, the blade should consist of forty compartments of watered circles, diminishing in diameter as they reach the point. A tolerable *taban* of this kind, with plain scabbard and horn handle, is not easily purchased for less than 2,000 piastres; some fetch as much as 5,000; and, when recognised as extraordinary, or as having belonged to any great warrior or sultan, there is no limit to the price. Those with defects perceptible to practised eyes may be had for 800 or 1,000 piastres. The most renowned manufactory of Khorassan blades, the art of making which has much degenerated within the last century, was at Ispahan. Among the most celebrated armourers was *Essad Ullah*, who flourished under the last *Suffavian* monarchs.

Damascus sabres manufactured prior to 1600 are seldom seen. Modern blades of less pure temper and lighter colour are common. Their form is nearly similar to the Khorassan; but the latter, when of extraordinary temper, will cut through the former, as would a knife through a bean-stalk. Modern Syrian blades are more charged with gilded inscriptions than those of Persia. These inscriptions consist in most instances of the *Mashallah* (as God wills it) on one side,* and upon

* This invocation is not only in common use as an exclamation of admiration or satisfaction, but is placed on the outside of houses, and worn in a hundred forms as a talisman. That on our binding is a facsimile of the ordinary *Mashallah* placed on houses. The art of engraving with gold or steel is lost or nearly so at Constantinople.

the other is the name of the reigning monarch and that of the maker and date, near the guard. Fragments of the Kooran, or invocations to the Almighty, ornament the blade near the back, such as, "Ya Hafiz! Bismillah! Al Rakhmin Al Rekhin!" (O preserver! in the name of God, the merciful and clement.)

These sentences, when written in mystic characters, are difficult to decipher. The most learned dragomans attached to the embassies are often at a loss to explain their sense. Those who are acquainted with the present learned Sheikh of the Mevlevy Dervishes at Pera apply to him on these and similar matters, such as talismans and chronographs. Sometimes the single word Bahry (the Creator) is inserted in a lozenge near the guard.

The finest Syrian sabres are those of the thirteenth and fourteenth centuries. Some of these, as well as battle-axes and maces of the same epoch, are now and then met with bearing the date of 755 of the Hegira. M. de Behr, Belgic minister, purchased some rare and beautiful specimens of this epoch, richly inlaid with silver, which are now in the Royal Museum at Brussels. The chevalier Tecco, an expert judge, had also the good fortune to procure two sabres of pure old Damascus, one of which had belonged to Suleiman the Great, and the other to the celebrated Nadir Shah. The names of those monarchs, agreeably to the constant practice, were added to the dates and makers' names.

The old Damascus manufactory ceased to exist in 1400. When the victorious Tamerlane conquered

Syria, he removed the armourers to Ispahan, where the fabric not only flourished, but soon excelled the original. This is the reason why the Khorassan blades of the last four centuries are preferred to those of Syria. Good Damascus blades, with plain scabbards of seal skin and copper-gilt mountings, may be had from 800 to 1200 piastres; others, defective, for much less.

Pachas and military men of rank still retain the kilitch, sometimes richly mounted with embossed gold, and here and there with diamonds. But jewel-hilted swords, such as were presented by the Sultan after the Syrian campaign to Admirals Stopford and Walker, to General Jochmus, Colonel Hodges, and others, are rarely given by the Porte to Turkish officers.*

Pala are almost all of Constantinople manufacture. Those of the fifteenth and sixteenth centuries are of fine temper and graceful form. They measure eight hands, or about thirty and a half inches in length, and about two and three-quarters inches at the broadest part. The back has a projecting rim nearly one-fourth of an inch wide; the blades are not watered in circles, but in waving lines, and the steel is bright-coloured. These pala may be purchased, plainly mounted, for 200 or 250 piastres. They have usually some trifling gold ornament or inscription upon the blade.

Pala, though too short as useful weapons for modern

* The sword presented to Sir B. Walker was returned by him to the Porte, as it was not considered equal in richness to others offered to persons of his rank. In due time, another sabre, with more costly mountings, was presented in its place.

cavalry, are more typical of the people and country than kilitch. The mode of drawing and using these weapons was different from that of Europe. They were suspended high upon the thigh, with the concave side or back forward, and were drawn back-handed. An Arab or Persian rarely cuts by elevating the hand above the head. His aim is at the neck, and he draws the weapon from right to left horizontally, so that the whole edge may come into play diagonally. If the stroke fail, the weapon is passed rapidly round the head, and falls again into a horizontal position—the ordinary guard.

To practise this mode of cutting, an eastern swordsman places himself opposite to a wall or tree. He then rests the right knee against the object, and stands firm upon the left leg, the body well poised and erect. Unsheathing his weapon, he draws it rapidly in a horizontal position from right to left on a level with his beard, and then brings the hilt rapidly round his head to the same level, by depressing the hand as it reaches the left cheek. A good swordsman, with pliant wrist, will stand within six inches of a vertical object, and perform this evolution without touching either that or his own turban.

The swords and exercise of the West have now been introduced into the Ottoman service, and probably to the disadvantage of Turkish troopers; as the regulation weapons are not sufficiently long to enable them to give point successfully against European cavalry; whilst the mode of warfare among irregular native

horsemen, whom they are more likely to encounter, requires corresponding guards, cuts, and weapons. Thus, whenever Turkish horsemen take the field against native tribes, they generally provide themselves with an extra sabre. The old mode of wearing the sabre or pala, suspended by a silken cord, "*en bandoulière*," has been abandoned. Belts of gold embroidery for officers, and of black or white leather for soldiers, are now universal. The clasps of some are richly ornamented with diamonds. Those worn by Sultans are studded with brilliants of large size, set in the form of the sun's ascending rays.

Among the first establishments founded by Mohammed II., was a manufactory of side arms. For this purpose, he employed the best Syrian armourers among his Janissaries, and granted them various privileges and monopolies. This gave a death-blow to the Damascus manufactories. The new establishment, placed in an appropriate building at Galata, near Kiredj Kapoossy (chalk gate,) produced the fine blades, called esky Stambol (old Constantinople) by modern dealers. Bajazet, Suleiman, and their successors, continued to encourage this factory during nearly two centuries. At length it was removed by Murad IV., in 1631, to a building near the eastern side of the Bezestan.

Under this monarch the Stambol blades attained great celebrity. Murad invariably wore one of these swords, and insisted upon their being carried by all officers and public functionaries. After Murad's death, the fashion of wearing Khorassan and old Syrian blades

was revived; and the Stambol manufactory was gradually neglected. The Seraglio collection of gem-studded sabres, poniards, and knife-daggers, principally belonging to Mahmoud I. and Selim III., are for the most part of Persian manufacture. They form one of the most brilliant remnants of bygone Oriental splendour now extant. They are preserved in a chamber of the palace of Top Kapoussy, in a glazed closet contiguous to Abdoul Hamid's bath.*

At the present moment, government, as well as private armourers, produce inferior weapons, not equal in temper to those of western Europe. In adopting the weapons and sword exercise of Franks, the Ottomans have, nevertheless, retained some of their ancient customs. Among others is the mode of saluting, employed by generals or colonels on passing in review order.

When the head of the column or regiment reaches the point immediately opposite to the reviewing officer, commanders of corps drop their swords, much in the manner practised in Europe. This done, they successively quit their stations, and gallop at full speed to within a few paces of the right flank of the superior, where they sharply rein in their horses. Then, dropping their swords into their bridle hands, they pass the right over the saddle bow, lean forward in the direction

* The Palace or Seraglio erected in 1754 by Mahmoud I., contiguous to "the Point"—indeed the whole range of buildings—is called Top Kapou (cannon gate,) by the Turks, from the battery close to the water entrance.

of the left foot, and go through the form of throwing dust over their heads. This manœuvre, when performed by a good horseman, is graceful and original.

At the great review of the household troops, at which the Sultan was present, upon the 26th August, 1841, several pachas were distinguished for the adroit manner in which they performed this part of their duty — an important accomplishment in a country where etiquette is strictly adhered to. The most conspicuous of these officers was the field-marshal of the guards, Riza Pacha. Mounted upon a dark chestnut Arab, of the purest Henessy breed, Riza first passed by at the head of the imperial cavalry ; then, wheeling his horse, he rode at full speed to within twenty yards of the splendid tent, under which the Sultan was seated upon a raised platform. There he drew in his charger, as suddenly as if horse and rider had been arrested by a magician's hand, and, stooping over the left side, went through the prescribed formalities with remarkable ease and grace.

This review, one of the most splendid sights of the kind ever witnessed at Constantinople, was interesting from the presence of the Sultan, of the Valida Sultana and her ladies, who came in open carriages drawn by white horses, of all the grand dignitaries and official personages of the capital, and of the whole diplomatic corps, for all of whom splendid tents and refreshments were prepared. It was rendered still more impressive also, from a reply made by the Sultan to the assembled legations.

The review being terminated, Abdul Medjid summoned the foreign envoys to his presence. In consequence of Lord Ponsonby's absence through indisposition, Count de Pontois acted as doyen, and addressed the young monarch in a few well-turned phrases, complimenting him upon the appearance of his troops. To this the Sultan replied, with great affability, saying that he was pleased to have found an opportunity of offering this spectacle to the representatives of his august allies, and that he hoped their Excellencies would not fail to mention to their respective sovereigns the zeal displayed by his officers, and the progress made by the young soldiers, few of whom had served more than twelve months.

The prince of Samos,* who, upon some occasions of state, is accustomed to act as interpreter and introducer of foreigners, not having perfectly rendered the spirit of M. de Pontois' expressions, or of the Sultan's reply, M. de Stürmer, a good Turkish scholar, took upon himself to act as spokesman.

"I venture," said his Excellency, "to thank your majesty in the name of my colleagues for your condescension, and to state that we shall not fail to fulfil your majesty's gracious commands. This will doubtless cause unfeigned satisfaction to our sovereigns, who

* Better known at Constantinople as Vogorides, or Stephanaky Bey, Chief of one of the most influential families of the Fanar, and rival of the opposing or ultra-Russian faction of the Aristarki. The prince, who is governor of Samos, where he has large possessions, is a man of remarkable tact and ability, equally distinguished for his courtier-like manners and obliging disposition.

are deeply interested in the honour and welfare of the Ottoman empire. We hope, sire," added the Internuncio, "that we may also be permitted to state, that all other institutions throughout the empire will soon bear evidence of similar progress, and that such is your imperial majesty's desire——"

"Desire!" exclaimed the Sultan, suddenly interrupting the Internuncio with great vivacity. Then, raising his left hand, casting back his mantle and pointing to the Grand Vizir, Raouf Pacha, to the Sheikh Islam, and other grand dignitaries, who stood on either side, he added—"My desire! ask those men if it be not my most earnest desire."

This was the first occasion, perhaps, since the foundation of the dynasty, that a Sultan, setting aside the usual stiffness of Oriental etiquette and reserve, ever addressed himself in open field to the congregated diplomatic body, in the presence of his ministers, courtiers, guards, and the immense multitudes of both sexes, who covered every spot of rising ground. It was the first time, at all events, that any sultan had broken through the solemn, cautious dignity of state, and spoken his sentiments, briefly, it is true, but with greater freedom than is usual even with western potentates.

The expression of feature, tone of voice, and animated, almost theatrical, attitude of the young Padishah, as he half rose from his seat, and, with outstretched arm and glistening eye, appealed thus briefly to the surrounding ministers, made a profound impression upon all who witnessed this interesting scene. I, among others, was

exceedingly moved, and quitted the imperial tent, earnestly hoping that the desire for amendment, thus eagerly and frankly uttered by the Sultan, might be gradually realized, with honour to himself and advantage to his subjects, but without detriment to those great collateral interests which are involved in the introduction of political and administrative changes.*

The sabres usually worn by the Sultan upon state occasions are of pure Khorassan or old Damascus. Some of them belonged to his predecessors. All are studded with costly gems. The scabbards are generally of polished shagreen, crimson or green velvet, and the mountings of chased gold, embossed with precious stones. At the above-mentioned review, the monarch wore a sabre, once belonging to his father, mounted in crimson velvet, and enriched with diamonds, rubies, and emeralds, of immense value. The clasp of his embroidered belt corresponded in richness with the hilt and scabbard of the sabre. This, added to a resplendent nishan, suspended round his neck, of which the centre diamond is of extraordinary size and lustre, to the gem-encircled aigrette in his fez, and to the brilliants serving as embroidery to the collar of his mantle, produced a dazzling effect.

Among the relics preserved in the holy chamber of the Seraglio are three or four swords, one of which is reputed to have belonged to the Prophet, and the others

* Recent events have shown that Abdoul Medjid's worthy intentions have given way to the pernicious advice of evil counsellors, aided by foreign intrigue.

to his immediate successors. Their forms are those of the long double-edged rapiers of the chivalrous ages, with ebony handles, so small as scarcely to admit the grasp of a Western hand. They are unornamented, of inferior steel, and the scabbards of wood, covered with stamped leather. But the most illustrious of all swords, of which the memory as well as the model is preserved with veneration in drawings, and upon the grand standard of the admiralty, is the famous *zul-facar*, the double-bladed sword of Ali.*

This weapon is supposed to have been bequeathed by *Mohammed* to his son-in-law, and to have passed from his hands into that of *Hossein*. Upon the day of *Kerbalah*, it was seized by the *Omiad* general, and continued in that dynasty until their destruction by the *Abassides*. It was preserved by the latter until broken, whilst hunting, by one of the last princes of that house, in 1250. This accident was not unjustly regarded as the presage of approaching misfortunes; for, within nine years from that period, the dynasty of the *Bagdad kaliphs* of the elder branch was annihilated by the murder of *Mostazem*, the thirty-seventh kaliph.†

The waist-shawl, or broad leather girdle, of the

* *Zul-facar* means double-purposed. The Turkish naval standards are of four kinds. 1. The crescent and star, white on a red field. 2. The Sultan's *touhra* or cipher, also white on red field, corresponding with our royal standard. 3. The crescent and star, with *zul-facar* on the dexter side, and above it an anchor, both horizontal. 4. The merchant flag, a green and red tricolour, the stripes horizontal.

† The first *Abasside* kaliphs reigned from A.D. 750 to 1258. The second, of whom there were eighteen sovereigns, ruled until the conquest of Egypt by *Selim* in 1517.

lower orders of Turks, Bulgarians, and Albanians, is the receptacle for pistols and side-arms of various forms and lengths. The longest of the latter is the well known yataghan. The handle, which has no guard, and in this respect resembles the Circassian sabre, is generally of bone or bad ivory, sometimes ornamented with silver or coral studs. The ordinary length is thirty-three inches. The blade is slightly curved, in the reverse mode to the sabre, that is, the edge is upon the concave side. Some are of Syrian steel, but few of Khorassan, as the weapon is little used in Persia. They were formerly employed for close quarters by the janisaries, and are still used for the same purpose by the irregular troops, but more frequently for lopping off heads after combat, than as weapons of attack or defence. Yataghan scabbards are generally little ornamented, though those worn by chiefs are sometimes entirely covered with thin stamped silver. Their prices vary from 150 to 300 piastres.

Next comes the kama, a long poniard or "couteau de chasse," having a double edge, such as is worn by the Circassians, or with a single edge and broad-ridged back, ornamented with coral and fillagree work, and shaped like a large carving-knife. The handle, of bone or ivory, is generally divided at the top, so as to admit the thumb or finger, but more for ornament than utility. They are frequently of Damascus or Taban, with richly mounted scabbards. They vary in price from 200 to 250 piastres. Arnoots, both soldiers and peasantry, all wear a straight rapier without guard, called shish.

But these weapons, of common steel, are rarely seen in the capital.

Hanjiar are of different forms and lengths. Some, curved like the Malay kreess, with inscriptions in relief, are called bootchak ; some, longer and less curved, with single edges, are called sorany ; others are straight ; some double, some single-edged, and others in the shape of pointed dessert knives. The handles and sheaths are as various as the forms, the first being frequently of jasper, agate, blood-stone, chalcedony, or cornelian, ornamented more or less with silver fillagree and jewels ; the latter of velvet, shagreen, enamel, ivory, or embossed silver. These small daggers are called kutchuk handjiar. They were usually worn in the girdle by men of rank, and also by sultanas.

In Pera, where there scarcely exists the record of a kind act having been performed for neighbours, or of a charitable word having been said of them, a story is current not unconnected with this custom. It is said that an ancestress of Prince Hanjiary,* remarkable for her personal charms, attracted the attention and won the heart of Sultan Mohammed IV. Overtures having been made and accepted by the family, the monarch, among other costly gifts, despatched a poniard, set with rubies of extraordinary value, as symbolic of his ardent passion, and of the lady's empire over his soul.

The family, proud of this mark of distinction, forthwith assumed the name of Handjiary or Hanjiari, in

* Prince Hanjiary, first dragoman to the Russian legation.

order to perpetuate the record of this left-handed honour. The father of the lady, being at that time Hospodar of Wallachia, retained the title of prince, though such titles, strictly speaking, are not hereditary. Be this as it may, the present prince is in high favour, and deservedly so with the cabinet of St. Petersburg. He is honoured with the title of Privy Councillor, decorated with many orders, and enjoys the entire confidence of his government, which takes especial care not only to employ men of first-rate abilities as interpreters, but to attach them by pecuniary recompenses, by honorary distinctions, and by every collateral means that can satisfy their avarice, or flatter their vanity.

So long as the system of employing Perote or Fana-riote dragomans is pursued, this is the most politic mode of securing fidelity, and of stimulating the zeal of men who cannot possibly be identified by natural or patriotic ties with their adopted country.

Circumstances occurred at Constantinople, in 1842, which proved that the Russian system was not considered advisable, as an encouragement to the first dragoon of the British embassy, although the superior merits of the elder Pisani, as an Oriental scholar and zealous man of business, are admitted both by Turks and Christians, and his probity and honourable fidelity are beyond the breath of suspicion.

The fire-arms met with in the Bezestan are of various kinds, and exclusively of antique models, useless for the most part for modern warfare. They consist of long smooth-barrelled or rifle pistols (pishtof), rifles (kondak),

and carbines (*carabina*). The stocks of pistols are often richly ornamented from one end to the other with clasps and coatings of silver, studded with coral or small precious stones,* or with silver fillagree or brass gilt. The barrels of some are octangular, finely damasked, and inlaid with gold or silver. Their prices vary, according to the weight of pure metal with which they are ornamented, from 250 to 1000 piastres. The locks, when of pure Taban, add to the value, though they are always defective and clumsy.

The principal manufactories for these barrels were formerly at Damascus and Adrianople ; but Mohammed II. established an armoury near Oon Kapan gate, and gave great encouragement to the workmen, who acknowledged David as their patron. Mohammed's example was imitated by his successors, so that the armouries of Stambol were celebrated in the 16th, 17th, and 18th centuries for producing pistols, rifles, and carbines, equal in finish and watering to the finest Syrian or Persian barrels. This manufactory began to decline towards the middle of the last century, and the building was reduced to ashes by one of those terrible conflagrations which on more than one occasion destroyed a 20th part of the city, including three-fourths of the bazars.

Rifles are less common in the Bezestan than carbines. Their barrels are generally octangular, finely watered and ornamented with inlaid silver. The stocks, flat-

* Coral at Stambol is comparatively dearer than silver. It sells manufactured at from six to ten piastres the drachm, or more than ten shillings the ounce.

sided and square-backed, are invariably inlaid with brass and silver studs, intermixed with horn, ivory, and mother-of-pearl. The locks are clumsy and require force to discharge, but the range is correct, and they rise readily to the shoulder. Their prices vary from 250 to 300 piastres. Carbines are more richly ornamented, and are useful weapons at 60 yards. The barrels are generally round, and inlaid with gold or fillagree. The stocks are also richly ornamented, and the locks quaintly carved. These weapons, formerly used by the Spahi and Delhi officers, sometimes fetch 700 or 1000 piastres.

The sale of old arms is not limited to the Bezestan. In the street which runs at right angles with the Galata Thursday market, and is a continuation of that called Yorgha (coverlet) Tcharshyssy, may be seen several arm-dealers' shops, tenanted by ex-Bostanjy and apprentice Janissaries—crabbed-looking old men, and the most close-handed sticklers for prices in the city. They also repair old weapons.

The best modern armourers' shops are situated in a street contiguous to the Burned Column. The workmen, exclusively Osmanlis, are many of them from Syria and Egypt. They produce neatly-ornamented long rifles, and smooth-barrelled pistols, which may be purchased at 150 piastres. The use of these weapons is confined to the peasantry.

The government small-arm manufactory is established in an extensive range of buildings, north of the great cemetery, and opposite to the Bosphorus at Dolma-

Baghtshy. Three hundred workmen are employed. They principally perform their task sitting, as is the case with every trade not absolutely requiring the body to be erect. By subdivision of labour, a system introduced by Bekir Pasha, that is, by dividing the workmen into classes, each class producing a distinct article, greater uniformity and rapidity is effected in getting up the component parts, which are put together and finished by the most expert hands.

A steam-boring engine of 50 horse power, a superfluous waste of strength, is attached to the manufactory, and was superintended until lately by Englishmen, who have been replaced by Turks. The workmen, all soldiers, for the most part Egyptian deserters, or prisoners from Ibrahim Pacha's army in Syria, receive no additional pay.* They, however, learn a useful trade, and when discharged find ready employment. This manufactory produces about 800 muskets or pistols per month.

In the chambers above the northern wing is the armoury, tolerably well kept, but not containing more than 5000 stand.

The next objects attractive to foreigners are the small balta (hatchets) formerly carried by the corps of Baltajee, on days of ceremony, and likewise by the officers of Janissaries.† These weapons have the form

* The pay of private Turkish soldiers of all arms is 20 piastres per month, about 3s. 9d., exclusive of clothing and rations.

† The baltajee, who were abolished on the re-organization of the imperial household, after the fall of the Janissaries, consisted of 400 men, under the baltajelar kibayassy, who was himself subordinate to

of middle-sized hatchets, with hammer-shaped backs, and hafts about two feet long. The blades, sometimes made of Damascus or Taban steel, were more or less richly inlaid with arabesques and scrolls, in silver or gold, with the date on the hammer. Those which belonged to the Mamelukes were of peculiar magnificence, being generally covered with gold or silver ornaments and inscriptions.

Topooz (maces) of different forms, but similarly ornamented, are also to be found. Some have the handles covered with velvet, with silver bosses or clasps at the two extremities. The prices of axes and maces of this kind vary from 400 to 800 piastres, but commoner weapons can be purchased cheaply.

The balta were hung on one side of the saddle-bow, the topooz on the other. The second were carried more as emblems of authority than offence, and the first, too small and weak to serve for that purpose, unless in case of extreme need, were often used by the Janissary officers as implements of punishment, by striking offenders on the head or between the

the Kizlar Aghassy. On state occasions, they formed a body-guard round the Sultan's person, carrying their axes on their shoulders. At other times, they were employed in menial duties, such as cutting wood, and carrying trays within the palace. The Sultan has still a small battle-axe guard, who march by his side on state occasions, but they are selected from the youngest and most active servants, and perform the duties of pages under the name of khadema. The old Baltajee bore the name of the faithful, from their having given proofs of their zeal and devotion at various periods. Near the Silivry gate, on the inner side, is a bar of iron, with a cannon-ball attached to it by a chain. This was carried by one of these men, a giant in strength, as his privileged weapon.

shoulders with the blunt end. There were various degrees of this punishment. When an agha desired that an offender should be put to death, he delivered his balta into the executioner's hand, without other ceremony than a significant tap on the ear, and, in an instant, the victim received the death-stroke on the temple; but, when the blow was only intended to inflict temporary pain, the chief seized the staff in his hand, at a certain distance from the blade; the executioner then grasped the weapon by the intervening space, so that the force of the blow was decreased by the diminution of the lever.

Passing out of the old Bezestan by the south-east or Zenejelar gate, and proceeding eastward, through lines of shops, stored with a variety of ready-made articles required by ladies, the gate of the Silk Bezestan stands open to receive customers.

Sandal Bezestany was first erected of wood by Suleiman the Great, in 1530, upon a plot of ground where the bread-weighers of the Byzantine Artopoleon are supposed to have held their station. The building, during some time, was destined for the sale of the rich tissues of Syria and Anatolia, and the shawls of Persia and Cashmere. The terrible conflagration which ravaged all this portion of the city during the reign of Mohammed IV. in 1651, by which 3,000 houses and the whole of the bazars and their contents were consumed, also reduced this building to ashes. It was rebuilt, however, of wood, within the same year, by Mohammed, who, during his long reign,

of thirty-nine years, endowed the city with many useful establishments. A second conflagration, not less destructive than the former, caused by the discontented janissaries, during the short and turbulent reign of Mustafa II., again destroyed all this quarter in 1701.* Five years later, Achmet III. reconstructed the edifice of stone, and on an enlarged scale. It has remained uninjured since that period, and forms the north-east boundary of the bazars, opposite to the Noory Osmanya mosque.

Sandal Bezestany is surmounted by twenty cupolas, four in a line, and has nearly the same form and bearings as that which we have just quitted, from which it differs only by being divided into six internal compartments. It is entered by four arched gates named after contiguous trades. That, to the east, opposite Noory Osmanya, is called Zinjirjelar (chain), from its opening into a street, where the fine silver chains for watches and talismans are made ; on the north, Tchokadjelar (drapers), being near to the spot where the drapers formerly held their market ; on the west, Finjanjelar (cup or china-ware dealers) ; and on the south, Kurkjelar (furriers), being within a few yards of the market of that trade. Its tenants are exclusively Armenians, who form a numerous and wealthy esnaf. They are either joint-proprietors of factories, or engaged to receive their produce. No goods being sold at these factories unless to wholesale dealers, all articles are taken to the shops of the bezestan or its neighbourhood.

* Mustafa, after reigning from 1697 to 1703, was dethroned.

The occupants, being exclusively Christians, the regulations are founded upon their observances, with which the Ottoman government does not interfere.* Indeed, it is a praiseworthy feature in Turkish administration, both public and social, that, whether as regards Christians employed at the mint, arsenal, or elsewhere, or as domestic servants, the Turks hold in deserved contempt those who neglect their religious duties, or do not keep holy their own sabbath. They regard such men as *Dinnsiz* (without faith or belief), and thence undeserving of trust. This is worthy of remark, as a singular contrast in their character ; for, while they make war upon our creed, they look with merited ill-will upon those who neglect its forms.† Thus the Silk Bezestan remains open every day except

* In the pastoral letter of the Belgian bishops, published in August, 1843, we find the following words: "If any one approach you, who does not profess the doctrines of Jesus Christ, do not receive him in your houses, or salute him—for he who recognizes them is a participator in their bad actions." This phrase is not to be exceeded by the most intolerant precept of the Kooran ; and, at the present day, no Musselman mufty would dare issue a similar mandate.

† M. Blanqui (*Voyage en Bulgarie*, 1843), who, when touching upon religious points, exaggerates the servile condition of the Rayas, and depreciates the conduct and character of the Turks, and whose work is written with marked indications of prejudice and hasty observation, cannot refrain from admitting the tolerance of the Ottoman government. He says: "We encountered in the narrow streets of Pera Catholic processions and funerals, preceded by crosses and banners, as well as priests carrying the viaticum to houses, in great pomp, as in France and Italy. The bells (those of St. Mary, and one or two other privileged churches) often resound in full peal. Ecclesiastics move about attired in their robes, and the most perfect religious liberty, both internal and external, prevails in this quarter"—and so does it in all Christian quarters—nay, at the Fête Dieu at Smyrna, a guard of honour accompanied the procession and presented arms.

Sundays and festivals, from about eight a.m. until four in the afternoon.

This Bezestan, like its neighbours, has its Kihaya, always a Moslem, selected by the superintendent of the Imperial Wakoofs. He receives a small salary from the company, and has other emoluments, such as may be derived from fines, levied on those who transgress rules or attempt to pass off spurious articles, calculated to bring the trade into disrepute. Under him are a Vekil (deputy), also a Turk, six Bekjee (watchmen and gatekeepers), and a few Dellal (criers). The intendant and deputy are charged with matters of police, and the collection of the Wakoof and government taxes. A committee of six Armenian elders is chosen by the Esnaf, to watch over its interests. They determine factory and market prices. A minimum is established for the latter; but there is no other limit to the maximum than the experience of purchasers. The building is gloomy and badly lighted, and appears not to have been whitewashed or cleansed since its first construction.

There is likewise a marked difference between the stern composure and outward indifference of the Moslem and Armenian dealers. A stranger may repeatedly enter the Jewel Bezestan, and its tenants, though they see him gazing with covetous eyes upon some antiquated object, will scarcely condescend to say "Né istersiniz?" (what want you)" Whereas it is impossible to set foot within the Silk Market, without causing twenty eager shopmen to agitate them-

selves upon their seats, with shouts of "Signor ! Signor Capitano ! Broussa—Broussa—bella—fina !" as they uncover the square papers, in which their silken merchandize is neatly folded.

The clamours of the Armenians to attract purchasers, here and elsewhere, is only to be surpassed by their want of honesty. They invariably demand from twenty to thirty per cent. more than the fair market price ; and, unless purchasers be careful in seeing pieces measured, they run imminent risk of receiving short measure or cut articles, for long and intact pieces ; which latter should always contain nine piques, or six yards and a half by twenty-six inches.

Deceptions of this nature are of common occurrence. However unchristian-like the observation may be, it is but just to remark, that they are rarely practised by Turkish shopkeepers. The latter will spare no endeavours to obtain the highest price for all articles ; but no respectable Moslem, and the major part of the bazar merchants are of this class, will be guilty of giving short weight or measure. Honesty in this respect is with them a matter of religious scruple or prudence ; for their Prophet has said : " He that gives short measure in this world will receive the difference in bitter pangs hereafter."

Yet the Armenians who commit these deceptions are for the most part men of wealth and consideration ; they are nevertheless as covetous in their worldly dealings as they are fanatic and superstitious in points of faith. Strangers may often pay too much

to Turkish shopkeepers, but they will receive fair weight to a hair ; whereas they will be subject not only to overcharge but to short quantity at the hands of Armenians and their more profligate imitators, the Greek dealers. It is not pretended that all Turks are exempt from dishonesty ; or all Armenians rogues : there are good and bad in all countries. Some of the latter deal fairly, but they are in the minority. Some of the former also snap their fingers at the bitter pangs of the next world, and care no more for the menaced broilings of Al Zakum, than they do for the mid-day sun of September.

The shops in Sandal Bezestany consist of open dressers, separated by a partition, about a foot in height. The backs are furnished with shelves upon which the goods are placed, the stock rarely exceeding two or three hundred pieces, each folded in a square paper. When business is closed, these shelves are secured with rickety shutters, and the whole are left to the guard of the beckjees, two of whom sleep within the building. The cupolas are supported by massive pillars, and a dilapidated wooden gallery occupies the upper part of the inner wall, for the purpose of enabling the watchers to shut the eighteen iron shutters at sun-down. This bezestan is also a repository for cash, securities, jewels, and other valuable property of minors or travellers, which is piled up in boxes within the recesses formed by the six compartments. The property thus deposited, if belonging to minors, is registered in the office of the kassam, a magistrate who presides over

the department of inheritances, annexed to the tribunal of the Cazi Asker of Roomelia.*

The good-will of some shops in the Sandal Bezestany, when trade was brisk, sold as high as 30,000 piastres, and this also at a time when money was worth double its present value. Now, from the decline of business, arising from the change of dress and the general introduction of European printed cottons and other cheap imitation stuffs, the value of the best shops, situated near the entrances, has fallen to 20,000 or 15,000 piastres. The monthly rent of these averages 150 piastres, but others less favourably placed do not pay more than fifty, and some not more than five. The wakoof tax for ground-rent does not exceed two piastres per month, and one additional, for the benefit of the mosque to which the wakoof is affiliated.

All the goods formerly exposed for sale in the Silk Market were exclusively indigenous. This is no longer the case. Within the last ten years, and especially since the conclusion of commercial treaties with the Porte, the silk trade in home-made articles has decreased in the proportion of fifty per cent. A large supply of common imitation goods is now received from England, France, and Italy, and the richer articles, principally manufactured at Lyons, have completely superseded those formerly received from Broussa, or fabricated at Scutari, Constantinople, and Bey Oglou.†

* All property remaining unclaimed after fifteen years falls to the public treasure.

† Bey's son: Pera is so called by the Turks and Armenians. It is known by the Greeks only as Stavry Dromos (the cross ways), from the four streets which meet at the angle near the Hôtel d'Angleterre.

The latter articles consist of brocaded or flowered silks, made at Lyons, expressly for the Turkish market. They are employed in the imperial harems, and in those of wealthy ladies for robes and trousers, but are now more generally used by Armenians than Turks, the fashion being in favour of printed cottons, silk plaids, and figured muslins. Some persons in Europe imagine that rich stuffs are used for turbans by the Constantinopolitan ladies, but these women do not wear turbans. Such head-gear would appear to them as ridiculous, as would a three-cornered hat on the brow of an English lady. But, as European fashions are gradually insinuating themselves, it is not impossible that Turkish ladies may adopt the turban, which they have hitherto considered as the exclusive property of the male sex.

Brocades, made expressly the length and breadth required for a pair of trousers and a robe, should contain nine piques, and vary in price from forty to four hundred piastres the pique. But, notwithstanding this high price, the Armenian manufacturers say that they cannot afford to produce articles of equal richness at the same rate. They have consequently abandoned the fabrication to their Western rivals, and content themselves with importing and selling them to Turks as foreign, and to inexperienced foreigners as Turkish produce.*

* The Armenian manufacturers have attempted to fabricate the black silks, plain, watered, and figured, used in Europe as neckcloths, which are now generally worn. They have, however, failed, although great pains have been taken and much money expended in essays. The direc-

It thus constantly occurs that travellers carry off pieces of these Lyons stuffs, under the persuasion that they are possessors of splendid Oriental articles. The wisest and most crafty are liable to be deceived in such matters, as the following circumstance will prove.

A pacha, the most dreaded and powerful in the empire at this moment, received from Mecca a miniature shoe or sandal, made from a twig or herb growing between the interstices of the kéabah. This was richly set in diamonds, and carefully preserved as a relic and talisman. Repair being, however, required, the relic was sent to an Armenian jeweller, with directions to reset the stones, accompanied by a warning that, if the humbler yet more precious material should be injured, severe punishment would ensue. As ill luck would have it, the jeweller, in dismounting the stones, broke the fragile pieces of twig, and they fell crumbling to the ground. Nothing therefore remained for him but to take to his heels, or to present them for the bastinado.

He was disposing himself to procure a Russian passport for Odessa, with the view of returning home as a Muscovite subject, when his brother entered. Having learned the cause of his relative's distress, the latter exclaimed, "Eh, brother! what dirt are you eating? This matter is soon settled. A piece of matting or twig is alone wanted to set all right. Here, take my

tor of the Scutari fabric assured me that he had tried more than 3000 pieces, without satisfactory results. This is worth the attention of our silk manufacturers.

toothpick; it is of the same colour; cut it into strips, replace the diamonds, and your buffalo pasha will be none the wiser." The jeweller followed this advice; and, next to the nishan, the emblem of his unlimited power and supremacy, no article is so profoundly venerated by the great man as the Armenian's toothpick. Such was the assertion of one of the craft.

Articles of indigenous produce, sold in the Silk Bazaar, are manufactured at Broussa, Scutari, Constantinople, or Pera. The raw material is principally produced at the first-mentioned place, where the soil and climate are congenial to the growth of mulberry trees. The silks required for manufactures are imported, principally by Hebrew dealers, ready spun and prepared for dyeing. They arrive in parcels (*defeh*) of 600 drachms (about 4lbs.), and are resold in half *defeh*, at an average of 180 to 200 piastres, so that the ounce English of undyed spun silk averages about nine piastres (1s. 7d.). The dyers (*boecadjee*) have their shops in the vicinity of the Bin bir Direk cistern.

This cistern, the ancient Philoxenes of the Byzantines, was occupied last spring by sixty-five wheels, requiring little more than one hundred hands. But let us say a few words relative to this renowned cistern before proceeding further.

Von Hammer ascribes the Byzantine name to a senator, who accompanied Constantine from Rome, and who was charged with its construction. Andreossy, on the other hand, attributes it to the antithesis of Basilikon (the present Yery Batan Serai Cistern) reserved

exclusively for the palaces. The number of columns does not and never did exceed 672, superposed in three stages, so that in fact the roof is supported by 224 columns, consisting of three distinct shafts, mortised one into the other. The projecting bases of the upper and second ranges, being hollowed out, serve as capitals to those beneath, and, being poised with accuracy, have retained their vertical position in spite of repeated earthquakes.

According to Andreossy's calculation, this cistern, when in a complete state, and free from the rubbish which now fills it up within six feet of the capitals of the middle range of columns, would contain 1,270,600 cubic feet of water, sufficient for sixty days' consumption of the extensive quarter which it was intended to supply. The Turkish name is a mere Oriental amplification. The rubbish, thrown in through the old ventilators, is fast accumulating, and threatens in time to fill up the whole excavation. The roof also is injured in many parts, and the whole is in the most neglected and degraded state. The initials K.N., perceptible upon the circular capitals of some columns, appeared to us to be of more recent date than the original construction, which owes its durability to the lavish use of khorassan mortar, employed to cement the brickwork of walls and arches.

The workmen in this cistern do not spin for the piece manufactories. They receive the raw and inferior article from Persia, and from parts of Roomelia.

and prepare it for coarse purposes; such as cords, tassels for fez, common embroidery and fringes. These poor people earn a scanty pittance, working by the piece. They are chiefly boys of from ten to fifteen years old, and of most squalid appearance; the natural result of passing their days in this ill-ventilated, damp, and dark excavation. The provisions of the factory bill, or indeed any other wholesome provisions, might be advantageously extended to these lads. They appear hungry, squalid, and are always clamorous for charity.

One poor boy, deformed and afflicted with rheumatism, sat silently by his wheel, whilst the other children scrambled for our paras. But his wan cheeks and pity-moving eyes spoke volumes. We slipped two or three piastres into his shrivelled hand. Mine almost burns at this moment with the kiss of gratitude impressed upon it by his scorched and fevered lips. I asked him who was his father—"Almighty God," replied he, "I have no other." The same thought struck my companion and myself. We wished to carry off that poor, deformed child, and deliver him into good care and keeping—but—ah, those buts are sorrowful clogs upon the throbbings of our kindest sympathies!

The Turkish silk-spinners have adopted the patriarch Job as their patron, not because his patience and resignation are held symbolic of the toils of this ill-paid and ill-fed craft, but because the worms that ate into the flesh of him whom the Almighty tried and

“blessed” are supposed to have been the first that ever produced silken webs.

A small portion of the silks sold in the Bezestan is manufactured at Broussa, where the trade was established before the conquest. The greater part is produced by the Bosphorus factories. The silks of Scutari are in chambers contiguous to the mosque of Selim III., by whom this branch of industry was founded there about the period that he proposed to introduce the nizam djeddid (new troops or military organization); the factory and its produce are thence called selimya. The directors and principal workmen are Aleppo Armenians, who migrated to Constantinople at the desire of Selim.

Until the introduction of the new dress by Mahmoud II., and the decreased demand arising from foreign competition, this factory reckoned 343 chambers, each holding three looms, and employing some 1500 hands. In the spring of 1843, the number of occupied rooms did not exceed 250, with one loom in each,—not employing more than 300 weavers in all. The diminution of hands, in comparison with looms, arises from the latter being principally limited to the produce of plain articles, which only require one weaver; whereas, in former times, at least half the looms sent forth rich figured stuffs, each requiring two hands.

The factories on the European side of the Bosphorus are situated, some in Pera, but the greater portion in the vicinity of the Seven Towers, Psamatia, and Vlonga Bostan. All the looms at work, in May, 1843, did not

exceed 510, employing some 650 hands ; so that the aggregate number of the former might be set down at 760, and that of the latter at about 1000. Weavers are paid by the piece. Sufficient dyed silk and cotton twist is delivered to each man to enable him to produce 110 piques or seventy-four yards, afterwards divided for sale into twelve pieces of nine piques each. For these he receives 180 to 400 piastres, according to the nature of the pattern. In former days, women were employed, who had looms at their own abodes ; at the present moment no females are allowed to work.

The articles produced are of several qualities, some interwoven and figured with gold, others more or less intermixed with cotton. Those manufactured at Broussa, called Broussa Hackery (shining,) are of two kinds, *tehekma*, interwoven with gold in stripes or sprigs, and *kemmerla* (silk and cotton) of various patterns, mostly stripes or small squares with sprigs, none remarkable for taste or originality of designs. The Broussa factories also produce the stuff called *birunjik*, used as shirting, which sells from 60 to 120 piastres the piece, sufficient for one of these articles.

The factories of Scutari and the European side manufacture four kinds of silks. The first, *Selimya*, embroidered in figured patterns, the fabric price varying from 250 to 300 piastres the piece. Second, *Tchekma*, in which there is a preponderance of silk, the patterns similar to those of Broussa. Third, *Kootnou*, in which there is a greater admixture of cotton, and which sells from

eighty to ninety piastres; and 4th, Kemmerla, consisting of three-fourths cotton and selling from sixty to seventy-five piastres. The third quality is that generally purchased by foreigners, but it wears ill and soils easily.

The white-striped or figured patterns produce a good effect at night. Two pieces of nine piques each are requisite for a gown, although the Perote ladies, by no means "tight-laced," in other respects contrive to find wherewithal in three pieces to make two garments. These silks are used by Turks and Armenians of both sexes for different articles of dress, and for this purpose they select the tchiboukly (striped) patterns. The richer qualities are in demand for the interior, where old fashions still prevail. The Turks prefer brilliant colours—red, white, and yellow; whilst the Armenians restrict themselves to dark grey, or brown and white stripes.

Although the stuffs sold in Sandal Bezestany form a principal feature in the dress of both sexes, I shall postpone a description of the component parts of Turkish toilets, until we reach that part of the bazars where these articles are sold ready made.



BIN-BIR DIREK.—SECTION OF THE THOUSAND AND ONE COLUMN CISTERN.

CHAPTER VII.

FUR MARKET ; SLAVE MARKET ; CONDITION OF SLAVES IN TURKEY.

Quitting the Silk Bezestan, by Finjanjelar Gate, a broad and long alley, running nearly east and west, presents itself. This street is named according to the trades occupying different portions. It commences opposite to the entrance of Noory Osmanya Mosque, and terminates near the gates of Byt Bazary, marked M M in the plan. Being desirous to notice Yessir

bazary (slave market) before continuing our progress up this street, let us traverse Kurkjelar Tcharshyssy furriers' market,) the gate of which is at no great distance.

The furriers' company was first established under Mohammed II., when the universal use of furs was introduced, not only as a luxury, but a necessity required by the change from the softer climate of Asia to that of the western shores of the Bosphorus. These articles were in great request with the Greeks of the lower Empire, but were confined to persons of rank. The Esnaf is now exclusively composed of Armenians. In former times, it was one of the most lucrative trades of the city, as every individual, from high to low, required one or more caftans or kurks (loose pelisses,) or yelik (jackets) lined with fur, varying in richness according to the rank or wealth of each.

Among the most costly were black fox skins (tilkeè) and sables (samoor) of the north. The first constituted a part of the regalia. No person was allowed to wear tilkee publicly, without permission of the Sultans, who sometimes granted this favour to grand vizirs or favourite pachas; in the same manner that they now and then presented them with jewel-studded poniards or aigrettes of diamonds. In those days, fifteen to twenty thousand piastres, equivalent to £500 or more, were no uncommon price for the sable linings of a pelisse. Black fox cost more than double. This price was enhanced by the mode of cutting and re-sewing furs, a mode adhered to at present.

This is not performed, as with us, by laying in whole skins or backs in long stripes, but by cutting them into numerous minute particles, and in sorting them into qualities and shades. The pieces thus sorted are then uniformly re-united according to colour and purity, and vary in price proportionably. A kurk lining of sable of the first quality, made exclusively of small stripes, taken from backs or tails, is thus composed of several hundred patches. The great art of furriers is to arrange and unite these pieces so that the whole shall appear as one skin. When new, this produces a handsome appearance, but ere long the united edges wear, and expose the joints. The same process is pursued with all kinds of furriery, excepting the skins of common foxes, killed in the country or imported from Germany.

Sables were principally reserved for vizirs and wealthy pachas. Their rarity and high price not only placed them beyond the reach of ordinary purchasers, but they were regarded as symbolic of rank and power. Strict etiquette was moreover observed in all these matters. Public functionaries were guided in the use and change of furs by the example of Sultans, and not by seasons or their own will. This etiquette constituted a court law, and could not be infringed in public. It was the duty of the chief white eunuch to announce to the teshryfadjy bashy (master of ceremonies,) the day appointed by the Sultan for the adoption or laying aside of certain furs. The latter functionary then gave notice of this to the grand vizir, and others. These

ys were generally determined by the calculations of the chief astrologer, but invariably took place upon a Friday, when the Sultan proceeded in state to mosque. The projected change having been announced to all persons concerned, two or three days previously, he was prepared to appear in the furs appropriate to his position.

These, with few exceptions, consisted of the following kinds: Ermine or martin, sable, grey squirrel, or the finest portions of red fox, Siberian, or Canadian sable. The first period for putting on furs commenced about three or four Fridays after the autumnal equinox, when the court usually moved from the summer to the winter residence.* Then the light summer *chubba* or *caftan*, worn over the *entary* (robe,) was laid aside; and a *kurk*, lined with ermine or martin sable, was adopted. In the course of a month, grey squirrel or red fox became regulation. These were worn until winter set in, when fine Siberian sables were adopted, and retained until near the vernal equinox.

The changes were then repeated inversely, until summer permitted furs to be laid aside. The same rules were observed by the harems, and nearly the same materials were employed by the ladies. Under all circumstances, persons whose duties brought them in contact with the Sultan or grand vizir, employed the finest

* Until the murder of Selim III., the winter residence was at Topkapou, and the summer Beshiktash. On the accession of Mahmoud II., the Seraglio was abandoned, and the court passed the winter at Beshiktash, and the summer at Beglerbey.

portions of the above furs for the fronts and edgings of their pelisses, although they might use inferior qualities for the inner linings. Common martin and grey squirrel, wild cat, fox, hare, rabbit, and hamster are much employed; the latter abound upon the shores of the Bosphorus and Black Sea. Hare, rabbit, and common fox skins are generally tinged with a preparation of henna and saffron, which gives them a bright orange colour, intended to imitate the more valuable red skins. The middling and lower classes limited themselves to inferior furs, of which the common fox was most predominant, while the peasantry wore lamb or sheep skins.

At present, the use of pelisses is abandoned by all persons holding civil or military employments, except within the privacy of their own houses. There, however, the greater part set aside the quasi Frank attire, and put on entary of shawl or selimya, a pair of tchagur (loose trousers) and over these a kurk. Those retaining the old costume, such as the Sheikh Islam, oolema, and others, connected with law or church, as well as merchants and shopkeepers, appear abroad in pelisses. The greater part also wear one or two yelik (jackets,) lined with fur during winter. Here and there first class sheikhs or oolema may be seen mounted upon fat ambling gallowses, with richly embroidered saddle-cloths and embossed bridles, attired in kurks, faced with sables, in all the pomp of ancient times. These kurks are frequently heirlooms, as it was the case, even in recent times, that great men pos-

essed eight or ten of these pelisses, and much vanity was displayed in their exhibition.

Kurks, lined and faced with fox-skin or inferior grey squirrel, are the universal upper dress of Armenians and Greeks of both sexes in winter. The women may be said to live in these pelisses, which are not laid aside when they retire to rest. This is neither a cleanly nor a wholesome practice ; especially when combined with the vapours inevitably arising from the smouldering charcoal of their mangals, and the concentrated heat of the tandoor, around which the women pass the greater portion of their time in cold weather. On the other hand, the want of fire-places, rarely met with, save in great palaces, the bad fittings of doors, and the innumerable windows exposed to all points, render it necessary to guard against cold and currents of air, by adopting furs as constant articles of dress.

Prices vary according to the quality of furs. The usual cost of a man's kurk of fine cloth, lined with fox, is from 500 to 700 piastres. The difference between men's and women's pelisses consists in length and breadth. Those of the former fit somewhat closely to the person, and reach to the feet ; those of the latter are wider and do not descend below the knee. Ladies, especially those unmarried, also wear a short spencer (yelik,) lined with fur and fitting tight to the person. This is made of merino of a bright colour, usually embroidered with black cord, and clasped at the waist. It has a graceful appearance when coupled with satin or silk entary and shalwar.

In Turkish harems the use of fur pelisses is, strictly speaking, the privilege of married ladies. The kurk worn by them is made of light cloth, merino or plain shawl stuff of tender colours. The shape is similar to that above described, with the sleeves short and very wide, in order to facilitate ablutions. The etiquette observed regarding the adoption of kurks is significant. For instance, when it is seen in a great harem that a Circassian slave has assumed the kurk, this is considered symbolical of her being entitled to the privileges of a matron, and the other inmates regulate their conduct accordingly, either by giving full scope to their jealousy and intrigues, or by courting and caressing the privileged person, as one likely to become the wife of their master and consequently their mistress.

When a slave of the imperial harem is elevated to the rank of kadinn, the first announcement of this honour which she receives from the grand mistress (khet khoda) of the palace, is a pelisse lined with rich sables.

The prices even of ordinary furs at Constantinople are exorbitant, notwithstanding the diminished demand consequent upon the change of dress. Inferior qualities are generally imported from Leipsig; the richer by way of Odessa from Russia. The market prices are thus increased nearly 50 per cent. Consequently those who visit the Bosphorus would do well to abandon all idea of purchasing such articles at Constantinople.

By a disposition of the sacred code, the distinction between clean and unclean animals, among which latter

foxes hold a first rank, while hares are neuter, disappears with the process of curing skins, all of which, excepting those of hogs, become purified, and are reputed clean after this process. At the same time, it is considered more meritorious not to perform namaz either in or upon a pelisse. Consequently, orthodox persons put off these articles while in the act of prayer.

Among various privileges granted by Sultans to dragomans and raya physicians, was that of wearing sable kalpaks, topped with white cloth. This was instituted by Suleiman the Great, and intended as a mark of honour and security. The custom was abandoned towards the middle of the reign of Sultan Mahmoud II.; and the sable caps of interpreters and apothecaries have passed to the heads of the tchokadars or porters, who carry the sedan chairs of such embassies as still employ these machines.

Turkish fur-dealers, who at first monopolized the trade and art of making pelisses, have now abandoned both to the more thrifty and speculative Armenians. Formerly, the kurkjelar venerated Enoch as their patron, he being supposed to have introduced the fashion of wearing fur linings to his garments.

The use of furs and skins is sanctified by the practice of all sects of dervishes. The ragged, wandering rogues who infest the city at the approach of Ramazan, and at the departure and return of the hadj, are distinguished by wearing the entire skins of antelopes or Turkestan chamois suspended over their shoulders.

The sheikhs, also, of the stationary dervishes, employ red or white sheep skins, whereon to repose during their exercises, but do not make their prostrations upon them during prayer.

Leopard, tiger, lion, wolf, and bear skins are rarely met with in the fur market. The first are now and then sold in the Jewel Bezestan and in the saddlers' bazar, and fetch from 150 to 200 piastres. They are used as horse trappings. The last mentioned skins, though not rigidly forbidden, are considered more or less impure, though perfectly cured. This dislike to the bears' spolia opima is attributed by the vulgar to a curious tradition.

It is said that Ali, being one day encamped in the desert, at a spot where the wells were exhausted, and, having expended the stock of water carried in his skins, walked to the tent of a neighbour, to beg a cup of the grateful fluid for Fatmeh. The master of the tent, a churlish, inhospitable fellow, was known to have a good supply—so the Prophet's son-in-law approached the opening and called out, "Peace be with you, Ibn Bakhil!" Presently a female voice replied, "And with you be peace! but who are you?" "I am Ali, son of Abou Taleb; I come in God's name, to beg a cup of water. Inshallah! It shall be repaid by your drinking of that fountain, whereof when men taste, they thirst no more."* "Waiy! waiy!" (alas) exclaimed the same voice, "what dirt must I eat? This is most unfortunate! Bread, my last loaf, I can give—but no

* The waters of Al Kawsr, in Paradise.

water. Ibn Bakhil, whom God speed, is gone forth, a day's journey, with the camels, to seek for water; when he returns, O Ali! whiten our faces with your presence, and you shall drink your fill. What more can I say?"

Ali, suspecting the ill-tempered miser to be within, and to be playing some trick, answered, "So be it, in Allah's name!—but, although you cannot give water, you will surely not refuse shade to the Prophet's son-in-law;" and so saying he drew aside the tent-opening and walked in. This he did slowly, but not sufficiently so to afford time for Ibn Bakhil, who stood on one side, to escape into his harem: so that the illiberal fellow, unwilling to be discovered, rushed into a corner, and hid himself beneath a large heap of wool newly shorn from his flocks. Ali, who is named by Moslems the "Lion of God," pretending not to see this, seated himself on a mat, and continued conversing with Ibn Bakhil's wife, who stood behind the harem curtain. Meanwhile, the miser became sorely incommoded, and would have given all the promised waters of Al Kawsr to have been relieved; but he dared not move. At length, overcome with heat, he gave a terrible sneeze, and jumping up rushed out of the tent, covered with the wool that adhered to his person.

"Mashallah!" exclaimed Ali, suppressing his laughter. "I am the 'Lion of God' but not the friend of bears. You have had a narrow escape, O sister! Please God, that brute shall afford us a good hunt." There-

upon he rose, went forth, and called out—"A bear! a brown bear! let it be chased!—May it and its race be henceforth accursed!" He then pointed to Ibn Bakhil, who was skulking among his camels, looking much like the animal upon whom Ali's malediction had fallen. Upon this the bystanders joined in the shout, and Ibn Bakhil was compelled to take to his heels, pursued by the laughter and revilings of the whole camp. From that day, Ibn Bakhil received the additional appellation of Abou Ayoo (father of bears), and thence all brown animals of this species became execrable in men's eyes.

In some parts of Looristan, the tribes, mostly Shiites, entertain singular superstitions relative to brown and black bears. They regard the former as intractable and dangerous animals, merciless and treacherous to all living things, and more eager to devour human flesh than any other substance. They call them Soonites, hold them in great abhorrence, and take extraordinary delight in destroying the old, and in training the young to dance and perform antics.*

These exhibitions are accompanied by taunts of "Now! Abou Ayoo, up with your paw! A salaam for Ali, on whom be God's peace! Jump, thou grandfather of niggardly rascals! Oh! oh! you poke out

* It is scarcely necessary to remind the reader that the Sheah or Shiites venerate Ali as legitimate heir to the kaliphat, while the Soonites look upon him as a usurper. The Persians are all Shiites, the Osmanlis all Soonites. The jealousy and hatred existing between the two sects is greater than that entertained by Greeks for Romans, or by the latter for all who are not of their creed.

your tongue ! You want water ! Waïy, waïy ! it is a day's journey to the wells. Wait until it rains. Wullah billah, I wish we had a Frank's hat to crown your Soonite head ! Jump ! jump ! in Satan's name, thou son of a burned father." And then come blows and goadings with sticks and spears.

On the other hand, the Looristany mountaineers entertain some respect for black bears, whom they regard as Shiites, and think the animals changed colour in token of grief and mourning at the conduct of Ibn Bakhil. They say that when black bears encounter benighted wanderers, they will lead them to places of shelter, act as caterers, and protect them from the gholes—that is, if they be Shiites. Should a black bear enter a fold, to satisfy the cravings of hunger, he will also show discretion. He will select an animal that suits his appetite to a drachm ; but not commit waste and gorge like a glutton. He will moreover leave fleece and trotters, which last make an excellent dish when stewed with onions.

The Omiad Kaliphs, some of them great sportsmen, shewed their animosity to Ali by hunting black and sparing brown bears. Some of the latter animals were kept by them in the imperial menagerie at Damascus, and were treated with becoming distinction. The descendants of the unfortunate Hossein's murderers took especial care to pay their respects to the brown bears, at the period when all Shiites celebrate the mournful ceremony of Ashoura, and regaled them with honeyed

waters and cakes, as if in mockery of the sufferings of the martyrs of Kerbalah.*

When the Abassides obtained possession of the throne, the aspect of affairs changed, and matters went hard with the brown bears. Those in the menagerie were slaughtered on the 10th of Moharrem, amidst cries of "Curses on Shamar! † Away with Abou Ayoo's spawn!" When the court removed to Bagdad, the place of the brown was supplied by a certain number of black bears, whose prototypes on two legs, the Lalas of the Kislar Aghassy's department, have continued in favour down to the present hour; albeit the reigning dynasty is most orthodox Soonite.

A somewhat similar distinction is made by the Loo-ristany mountaineers between the black and yellow lions. But there the colours are reversed. The latter species are considered Shiites, comparatively harmless, free from guile, and of a noble character. When men sud-

* The shrine, erected to the memory of Ali's children, at this place was lately most barbarously desecrated by the troops under Nejib Pacha. Not only the shrine but the whole city of Kerbalah, or Kerbalay, as it should be pronounced, is held sacred by the Persians, and, although within the Ottoman territory, is visited by immense numbers of pilgrims about the period of Ashoura. Hafiz, in one of his amatory gazels, makes a pretty allusion to the anguish of the martyrs, which Mr. Longworth (author of Travels in Circassia) has thus rendered;—

To longing swains more pangs accurst
Thou giv'st, than man did e'er essay,
All, save the agonizing thirst
Of those that fell at Kerbalay.

The Omiad general who caused the death of Hossein.

denly encounter one of these animals, they give him a salaam, and say, "In the name of Ali — We are of the same creed, brother! May you have wherewithal to satisfy your necessities. Pass on to some Soonite tribe, and spare our folds." Thereupon the brown lion twitches the muscles of his jaws, gently lashes his flanks with his bushy tail, and, if not exceedingly hard pressed by hunger, walks on. But black lions are considered as kaffirs (unbelievers), worse than black bears. No prayers or entreaties will move them. They care no more for Ali and the twelve great Imâms than they do for a sucking kid. Salaams and compliments are of no avail. They are at mortal feud with men, especially Shiites. Great, therefore, are the rejoicings among the latter when the spoils of a black lion are brought to camp.

But we must quit the dealers in furs, and ascend by the narrow street which conducts to the Slave-Market.

The present Yessir Bazary is supposed by some writers to stand upon the spot occupied by the Byzantine Slave-Market. This is not the case. The "Vale of Tears" of the Greek emperors was situated lower down, nearly upon the site now covered by Djevahir Bezestany. The existing slave-market was established by Mohammed II., some years after the conquest. It has been frequently burned and rebuilt, and at present stands in the utmost need of repair. During the first ten years subsequent to the conquest, slaves were sold in the open streets, at the will of proprietors, who, however, generally congregated upon certain favourable

spots, and especially that occupied by the present market, which was then an open space, the ruins of a Greek palace.

According to tradition, the existing market owes its origin to the following circumstance. Mohammed II. being upon his way from the water-side to the At Maidany, chanced to pass through this place, which was obstructed on all sides by slaves and dealers. His horse, a fiery animal, alarmed at the clanking of the captives' chains, became restive, and, after striking furiously with its fore legs, slew a female Christian captive with a child in her arms. At this sight the Sultan was much moved, and therefore, in order to prevent the recurrence of such misfortunes, he directed that a regular market should be constructed, and placed under the superintendence of proper officers. The building was originally destined for the sale of captives, thence its name, which signifies a prisoner taken in war, rather than a menial slave (keool).

The aspect of Yessir Bazary sorrowfully harmonizes with its destination and the degraded condition of its temporary inmates. It is entered by a large wooden gate, open during business hours, that is, from eight a. m. to mid-day, excepting upon Fridays, when it is closed to purchasers.* This gate is guarded by a capidjy, whose duty it is to watch persons passing to and fro, and to give alarm, should slaves attempt to escape. But this is nearly impossible, as the chambers or cells

* The original motives for closing this and the Jewel Bezestan at mid-day are identical. Custom has confirmed the practice.

are locked up soon after mid-day, and the laws relating to the abstraction or harbouring of runaway slaves are peremptory.

The interior consists of an irregular quadrangle. The southern extremity is in ruins, and serves as a receptacle for filth and rubbish, which tend to produce deleterious exhalations, and to render disease permanent in this quarter.* In the centre is a detached building, the upper portion serving as lodgings for (yessirjee) slave-dealers, and underneath are cells for ajamee, (slaves newly imported). To this is attached a coffee-house, and near to it is a half ruined mosque. Around the three habitable sides of the court runs an open colonnade, supported by wooden columns, and approached by steps at the angles. Under the colonnade are platforms, separated from each other by low railings and benches. Upon these, dealers and customers may be seen seated during business hours smoking and discussing prices.

Behind these platforms are ranges of small chambers, divided into two compartments by a trellice-work. The habitable part is raised about three feet from the ground; the remainder serves as passage and cooking-place.

* It should be one of the first duties of the Quarantine Council to induce the Porte to purify this spot, which, considering the nature of its tenants and other circumstances, is more calculated than any other quarter of the city to propagate pestilence in case of outbreak, and to retain matter susceptible of producing spontaneous combustion. But, unfortunately, the Quarantine Council of Constantinople appears to neglect all collateral means for preventing the extension of plague, or for destroying the germs of spontaneous eruption. These are subjects worthy of the attention of foreign legations.

The front portion is generally tenanted by black, and the back by white, slaves. These chambers are exclusively devoted to females. Those to the north and west are destined for second-hand negresses (Arâb), or white women (beiaz)—that is, for slaves who have been previously purchased and instructed, and are sent to be resold, perhaps a second or third time. Some are known to have been resold many times. The hovels to the east are reserved for newly-imported negresses, or black and white women of low price.

The platforms are divided from the chambers by a narrow alley, on the wall side of which are benches, where black women are exposed for sale. This alley serves as a passage of communication and walk for the dellal (brokers or criers), who sell slaves by auction and on commission. In this case, the brokers walk round, followed by the slaves, and announce the price offered. Purchasers, seated upon the platforms, then examine, question, and bid, as suits their fancy, until at length the woman is sold or withdrawn.

Being at Yessir Bazary, in February, 1843, with Mr. Solvyns, Belgic chargé d'affaires, we saw a fine negress, with good recommendations as a superior cook and sempstress, who, on account of incorrigible temper, had been sold thirteen times. After languid bidding, she was at length knocked down to an old Mollah for 1870 piastres (£17). We likewise saw another unhappy girl knocked down much more literally. She had been directed to follow the dellal round the colonnade, but, either through shame or obstinacy, she pro-

ceeded in an opposite direction. Seeing this, the brutal old broker pursued, overtook, and smote her so severely on the face, that blood gushed from her nose and mouth. Ours rose to fever heat at this sight ; but we could not attempt either to assist or to console her. This was a moment when we would gladly have sacrificed one hand for permission to employ the other upon the savage broker's head. But the slightest demonstration of sympathy would have exposed us both to insult and expulsion. It is but just to add that, although I visited the slave-market repeatedly, this was the only instance of maltreating slaves that came under my notice.

Underneath the above-mentioned galleries are ranges of cells, or rather vaults, infectiously filthy and dark. Those on the right are reserved for second-hand males ; the furthest and worst of these dens being destined for those who, from bad conduct, are condemned by the kihaya to wear chains, a punishment inflicted upon women as well as men in aggravated cases ; such as theft, outrageous conduct, contempt of decency, maltreating their companions in captivity, attempting to set fire to the building, and other offences committed within the walls. The central cells and those upon the eastern side are reserved for male slaves newly imported.

When weather permits, the newly imported black females are called forth, mats are spread in front of the central building, and they are seated unveiled in groups and lines to await purchasers. The dress of these poor creatures, mostly young girls from ten to fifteen years

of age, consists of a red-striped cotton handkerchief twined round the head, a pair of coarse linen drawers, and the common Arab or Egyptian linen abba (wrapper), which serves as veil and robe. Some wear brass anklets and bracelets riveted on the leg or arm.

The chambers to the north and west are occupied by second-hand slaves. When black women are thus resold, their value often increases, because they have generally been instructed in domestic duties, especially in the culinary art, for which purpose they are employed in all families where male artists do not form a part of the household. But the value of white women generally decreases from twenty to forty per cent., as no one parts with a female of this colour unless from profligate motives or incorrigible defects. It is no uncommon practice with young and wealthy libertines to purchase young women from the Circassian dealers at Tophana, or from those who buy women from the latter to educate and resell, and then, at the expiration of a few weeks, to send them to Yessir Bazary, in order to procure money for purchasing other novelties.

The principal and favourite marts for the supply of negresses are Tripoli and Tunis. Regular dealers, almost all Arabs, trade between Stambol and these places at stated periods. They purchase their human merchandize from the Arabs dealing with the interior, and ship them for the Bosphorus, where about two-thirds are disposed of in the city, and the remainder for the interior and Persia.

An old Arab, who, "with Allah's permission," had

carried on the trade during many years, informed me that it was a profitable business, and, as he cleared about thirty per cent. by his bargains, he hoped to continue so to do until he quitted this perishable world for the gardens of Paradise. According to his statement, the profits of the original dealers and Stambol merchants would be enormous, were it not for the great mortality that invariably occurs among their unhappy merchandize, which, from the period of their quitting Fezzan, or other places in the interior of Africa, until their arrival at Stambol, exceeds sixty per cent.

Notwithstanding this, the average price of strong newly imported slaves at Yessir Bazary is as low as 1500 piastres (not £14), and never exceeds 2500. The ordinary price for second-hand slaves, clean, healthy, and well instructed, averages from 2500 to 3000, and never exceeds 5000. White women sold in this bazar, when young and without defects, average from 10 to 15,000 piastres. The maximum, according to the dellal, was 45,000 ; but this is rare, and only in cases of great beauty, extraordinary accomplishments, and virginity, as sometimes occurs when death of proprietors, or other circumstances, throw the whole contents of a harem on the market.

Slaves brought from Egypt, that is, the blacks of Sennar and the higher regions, are not in such request as those imported *via* Tripoli. They are regarded as belonging to the "race of Pharaoh," inapt to learn, stubborn, and neither diligent nor trustworthy.

Their price is proportionably low. But the Abyssinians form an exception. They are comely in person, their figures beautifully modelled, and their tempers gentle. They are intelligent, industrious, and cleanly, and thus fetch the full price of their class.

All slaves brought to Constantinople pay a government tax at the Custom House upon landing, after which no other duty is demanded either on sale or transfer. This tax amounts to 800 piastres per head for whites, and 200 for blacks, above the age of three years. The average population of the slave-market amounts to about 300. Of these about a third are new importations. The total number of those imported within the year 1842 was 2800. The number of Circassians sent to the capital did not exceed 500, so that the total importations amounted in round numbers to 3300. The Circassian trade has considerably diminished, not from reluctance on the part of parents and relatives to sell their children, but from the difficulties attending exportation in consequence of the Russian blockade.

Persons sending second-hand slaves for sale generally employ a regular dealer or broker. He takes charge of the slave, and receives two piastres per day for maintenance, and from seven to thirty per month for lodging, which latter sum is paid to the kihaya. The dealer receives a small per centage, and the dellal a fee, amounting together to about five per cent. Slaves, especially females, are usually sent well clothed by their proprietors, in order to set them off to better advantage ; but

purchasers must return all these articles, except the veil and ferijee, as the law only directs that he should receive his purchase decently covered.

The bazar is under strict regulations and severe internal scrutiny. It has its sheikh, kihaya, and vekil, its brokers, watchmen, and police, and is a wakoof attached to the mosque of Mohammed II. All merchants, independently of rent for lodging themselves and slaves, pay a trifling head-tax on each slave to that mosque. These men are little respected. The greater part are Arabs, whose countenances are as mean and forbidding as their trade is execrable.

Newly imported white slaves are never sent to this bazar. On their landing from Circassia, whence they arrive in small coasting vessels, by tens or twenties, under the charge of Circassian conductors, they are landed at Tophana, where the merchants of that country take up their abode, and may be seen lounging about the coffee-houses in that quarter. Hither the Turkish dealers proceed and purchase on speculation. Girls remarkable for personal charms, or promising children, are of course preferred. The purchase being made, if not on commission, the girls are removed to the speculator's residence, where they are neatly clothed, carefully attended, and in most cases not only taught needlework, embroidery, and domestic duties, but instructed in reading, writing, the principles and practices of the Mohammedan religion, and various accomplishments calculated to enhance their value in the eyes of both sexes, either as attendants or wives.

A young girl, purchased for 10,000 piastres, from a Circassian dealer, thus increases in value to 20 or 30,000 in the course of three or four years, especially if she be highly favoured by nature. Instances have been known where they have been sold for 60 to 70,000. A German medical gentleman who attends many Turkish families, among others the kadinns of the late Sultan, was sent for to prescribe for a young Circassian slave belonging to one of these ladies.* Having examined the patient, he assured the kadin's lady of honour that no danger was to be apprehended; whereupon the latter replied, "Thank God. It would be a sad loss—she cost 45,000 piastres."

Although it is extremely difficult for Franks, or even Rayas, to obtain access to the houses where Circassian women are educated for sale, accident enabled me, during the spring of 1842, to accompany a Turkish officer, under the character of a physician, to one of these establishments, contiguous to the "Burned Column." On arriving, we were received by a black man slave and Turkish porter, the former of whom conducted us into a large apartment, where the usual pipes and coffee were offered by the proprietor, a man of respectable appearance and agreeable manners. In due time, my Turkish companion, affecting a desire to purchase, expressed his wish to examine the dealer's stock. The latter rose, passed through a side door, and after a short absence returned. Presently, the door curtain was held

* Two of these ladies reside at Beglerbey, two others near Tchera-ghân.

back, and in glided a string of eleven girls, who placed themselves in line before us.

Of these, three only were remarkable for personal attractions. They had all large feet, red and bony hands, strong features, and coarse complexions; but their eyes were full-orbed and expressive, their teeth white and regular, their hair luxuriant, and their figures well developed and proportioned, though thick-waisted. They were clothed in the Circassian fashion, but with the usual Turkish materials; that is, shalwars and short entary of printed cotton; waist-girdles of imitation shawl; chemises of birunjik, and the common yellow papoosh without stockings. They wore a small flat fez, encircled by a bright-coloured handkerchief on their heads, and a veil of coarse muslin was thrown over these, the ends hanging down below the waist, whilst they held the side across their faces with their left hands. Their hair was braided in several plaits, and hung down their backs. Three or four ringlets adorned each temple, but the front was cut short and square, causing their foreheads to look low and unprepossessing.*

They appeared neither bashful nor disturbed at our

* It has been remarked that the beauty of Circassian girls has fallen off within the last ten years, and that their features are assuming the Tartar characteristics. This is attributed to intermixture with Russian prisoners and deserters, of whom many hundreds are dispersed, as slaves or servants, throughout the country. It would be singular if the Turkish blood, purified of its original Tartar type through intermarriages with Circassians, should again return to its pristine condition through the same medium.

close inspection, and yet there was nothing forward or immodest in their manner. Their exposure was a matter of course. Daughters of Circassian serfs, reared in servitude and taught from their cradles to consider themselves as marketable articles, there was nothing to them novel or degrading in slavery or the preparatory exhibition. So far from it, they appeared to watch the countenance of the pretended purchaser with anxiety, and their faces flushed with hope rather than shame when prices were mentioned. They readily thrust out their tongues, extended their wrists, and submitted to other scrutiny. In short, their whole expression of feature and manner denoted an earnest desire to be purchased forthwith.

There is nothing extraordinary in this, as regards these girls. They are aware that many of their countrywomen have become mothers, and *pro formâ* wives of sultans; that many also have been and are married legitimately to influential and wealthy men; and, if similar good fortune be their lot, that they shall be happier than could possibly be the case in their mountain fastnesses, where gallantry to the fair sex cannot be classed among the virtues of their valiant countrymen. Thus, when in the dealer's hands, they consider themselves upon the road to honours and enjoyments, and are not more abashed at being exposed to the gaze of purchasers, than are our young ladies when carried to balls, for nearly the same purposes, though under different forms. It is no uncommon event, therefore, to see fathers or near relatives arriving at Constanti-

noble with daughters or nieces for sale ; some disposing of them as they would of cattle for the mere sake of money—others, animated with more ambitious and nobler sentiments, hoping to hear of their being elevated, in due time, to the highest positions that women can obtain in the Turkish empire.

The word position is employed, for, with few exceptions, the whole Ottoman dynasty have been the sons of slaves, not legally espoused by Sultans, but merely enjoying the rank of kadinn. We shall come to this subject when treating of the imperial household ; suffice it, therefore, for the present, to observe, that the word kadinn has no equivalent in our language beyond that of “ Madam.” Such persons are less than wives, since they are not legally married, and more than concubines, since their children are legitimate and apt to reign. They are less, again, than persons married by morganatic contracts to princes or sovereigns, such as the late Kings of Prussia and the Netherlands ; for these unions are valid in the eyes of the church, although issue cannot claim regal inheritance—whereas, the Sultan’s kadinns never lose their character of servitude, and may be set aside without divorce and formality—a common occurrence, unless they be mothers of heirs apparent, or sons. In the former case, they assume the title of Valida Sultân upon their son’s accession, and often obtain great power and influence in the empire, as exemplified in Bezma Alem (the world’s ornament), mother of the present monarch. Gibbon (*Decline and Fall*) says that there was only one instance of Sultans having

legally married after Bajazet I. But Turkish authorities do not agree with our great historian. The following, according to the former, are the names of the Sultans who have legally married, and the persons they espoused: — Osman I. married Malhoom Khatun, daughter of Sheikh Edabally. Orcan, his son, married, firstly, Niloofer, daughter of a Greek Prince of Yar Hissar; and secondly, Theodora, daughter of the Emperor, J. Cantacuzenus. Murad I. married a daughter of the Emperor Emanuel II. Bajazet I. married, first, a Princess of Kermeyan; second, a Byzantine Princess; and third, Mary, Princess of Servia. Mohammed I. married a Princess of Elbistan. Murad II. married a Princess of Castemoni, and Princess Irene of Servia. Mohammed II. married a Princess of Elbistan, and second, a Princess of Caramania. Osman II. married a daughter of Essad Effendy, Sheikh Islam, in 1647, and Ibrahim I. a woman of his own harem, Telly Khasseky, afterwards called Shah Sultana. But these marriages gave no prior rights to their issue, when other sons had been born previously, nor did they bar polygamy.

To return to the slave-market. Negroes of both sexes, on first arriving, are for the most part thin, of a dingy, lustreless colour, and present an appearance of great bodily suffering, far different from the plump, glossy, and jovial looks of those who sit in the upper apartments, having all the air of being well contented in mind and body. When customers express a desire to purchase slaves of either sex, a trial of two days, if

a new importation, is allowed ; if second-hand, a longer probation is granted. The slave is then removed to the house of the customer, who first causes him to be examined medically, in order to ascertain if he be sound in body and free from constitutional defects.

If girls, this duty is performed either at the market or elsewhere by an official matron, a sort of sworn appraiser, called *ehl khibra*, whose sole occupation is the examination of female slaves. Peculiar attention is paid during the time of probation to their disposition and habits by day and night. It is observed whether they talk, walk, snore, or grind their teeth, when sleeping, and whether they are addicted to filthy habits. Purchasers, being satisfied that slaves are as free from defects as can be expected of these poor creatures, return to the bazar, conclude bargains, and slaves at once become members of their families.

If of tender age, as is frequently the case, they are treated with parental kindness, and generally participate in the education and fare of their owner's children. They are invariably taught to read and write, and are instructed in some useful domestic duty. The mistress of the house, or the *kylarjee khalfa* (housekeeper), generally some old and tried slave, undertakes the young slave's tuition, and the latter is gradually raised from a playfellow of the mistress's children to higher and more confidential functions. Arrived at womanhood, she becomes attendant on the ladies, cook, bedmaker, pipe-bearer, coffee-maker, laundrymaid, or stewardess, according to her abilities and disposition, or the extent of

the proprietor's households. Those of wealthy pashas or effendys generally consist of some fifteen or twenty female slaves; those of ordinary gentlemen of five or six. Inferior persons limit themselves to one or two at the utmost. Some there are who can no more afford even one slave, than persons of a similar class can afford servants in England.

The following are the principal employments occupied by females in great establishments. But, before giving this list, let us enumerate the titles or distinctions of the ladies. These may be divided into three classes, viz., those of highest rank, including the Sultan's family, those of middling condition, and those of the common people.

Among the first, or what we should call the aristocracy, the elder lady or head of the family, whether she be the master's mother or wife, is termed *buyuk* (great) *khanum* or *buyuk kadinn effendy*;^{*} the next, *khanum effendy* (madam madam); and the others *kutehuk* (little) *khanum effendy*. The distinction between *khanum* and *kadinn* is worthy of remark. The former is adhered to with much jealousy by all free born-ladies, whereas the word *kadinn* is invariably given to all who have been slaves, although the privileges and position of both are equal in the eyes of the law.

In the familiarity of family intercourse, the names of each lady, especially of those unmarried, are always prefixed to the word *khanum*, but the first or head lady

^{*} *Effendy*, when coupled with *khanum*, signifies madam, even as the French address their letters, "Madame, Madame."

is never accosted, even by her own relatives, by any other designation than that denoting her superiority. In these and all other matters connected with etiquette, there is no country where respect due to age and domestic precedence is attended to with so much severity. The *buyuk* or *bash* (head) *khanum* rules supreme. But her rule is gentle, and her manners are replete with patriarchal benevolence to younger persons—those of the latter display the utmost filial attention towards her—such, in fact, as may still be remarked among some of our worthy families in the country, where honest and honourable old English customs are not forgotten. Ladies, no matter what the rank of their husbands, do not assume their titles.

Among the second class, the elder lady is called *buyuk khanum*; the first wife, if there be more than one, *khanum*, and the sisters or daughters *kutchuk khanum*. Supposing the mother not to be alive or not to reside with her son, the wife is the *buyuk khanum*.

Among the third class, when the mother resides with her son or married daughter, she is familiarly termed *doudoo*, the son's wife, *kadinn*, and his sisters or unmarried daughters, *molla*. But in general the poor only are classed in this category.

The person next in importance to the ladies of the house, in great establishments, is the *kihaya kadinn* (stewardess or *duenna*), generally an elderly free lady, or emancipated and widowed white slave. She has entire control and superintendence over the harem and its expenses. She enjoys the full confidence of the mis-

tress, and is treated with the utmost respect by the household.

Second to her is the kylarjee khalfa (house or store-keeper,)* who has charge of provisions and of all matters connected with the purveyor's department. She is generally a negress.

Thirdly, the dada (children's governess,) also a well taught and vigilant negress, who is enabled to instruct her little charges in the first rudiments. Next to these come several female slaves, of whom three or four, immediate attendants on the ladies, may be white, the remainder are negresses, who fill various offices assigned to them by the kihaya without distinction of rank, aiding each other as occasion may require, and all classed under the generic name of djarya. This is the more easy, as, with the exception of cooks, all are similarly instructed. Some may be favoured, but in other respects are upon the same footing as to clothing and perquisites. They consist of cooks, scullery-women, keepers of pipes, linen, carpets, and curtains, coffee-servers, bed-makers, and bath attendants. But these are only employed in great houses. Ordinary gentlemen's households rarely consist of more than three or four females, who aid each other under the mistress's eye.†

Strictly speaking, Turkish ladies have no regular

* Khalfa, a deputy or second.

† In middling families, the establishment generally consists of a housekeeper, cook, scullion, and bedmaker. The scullion lights and attends to the bath, when that luxury is attached to the house.

waiting-women. The services usually performed by ladies' maids in Europe can in a great measure be dispensed with, from the nature of the dress. Such assistance as may be, required at the toilet, whether at home or at the public bath, is performed by one or more of the favourite slaves, who, in great houses, are more upon the footing of companions than menials. They participate in all the amusements of the family, and are often more richly attired than their mistresses. The toilet, however, is far from being a rapid operation. Both sexes, and men perhaps more than women, pass much time in the arrangement of the head and face.

The male sex employ depilatory tweezers for clearing the cheeks and brows of irregular hair, and for giving to the beard and moustaches the most symmetrical regularity. No Turk allows his beard to wander in the wild and slovenly luxuriance observable in our western cultivators of beards. Men may be seen at the barbers' shops, and at the baths, with a small looking-glass in one hand and a pair of tweezers in the other, carefully attending to these forms.

Ladies, although spared the necessity of smoothing the visage, have sundry operations to perform, which occupy nearly as much time. Then comes the fashioning of the head-dress, in which as much art and coquetry are displayed as though their luxuriant tresses were intended to be exhibited at a European ball.

It is of rare occurrence that well conducted female slaves are sold. They are, however, frequently liberated. But manumission is considered rather as a mis-

fortune than a boon by negresses, unless in cases where they are married to individuals enabled to provide for them and their families. Instances of marriages between Turks and negresses are not frequent. The former entertain a natural dislike to such alliances, and there is nothing more remarkable than the limited number of half caste or mulatto children at Constantinople, when compared with the multitude of black women. This tends to prove one of two things—either that infanticide and the use of deleterious drugs prevail to great extent; or that the morality of masters in regard to their black slaves is upon a much higher scale, than is the case in our West India colonies, or in the slave provinces of the United States.

In ordinary families, the female slave most esteemed is the *dada*. She is treated with nearly the same respect as the mistress, and generally exercises the same control over the household as housekeepers or nurses are wont to do in England, when they have been in the family many years. This is generally their lot. A Turkish householder would consider it against all feelings of nature to maltreat or dispose of the woman who had reared his children; and the latter would deem themselves guilty of filial impiety were they to discard or neglect their nurses in old age. In this respect, Moslems carry their notions of propriety to great lengths.

They not only regard their nurses as second mothers; but, should they have been reared by a *Sut Ana* (wet nurse,) a rare occurrence, they regard their foster bro-

thers and sisters as of their own kin. The Kooran sanctifies this sentiment by forbidding marriages between foster brothers and sisters. It is seldom, however, that this interdict is tested. Women of all ranks, from the imperial kadiinn to the humble artizan, perform the duties of maternity. Nothing but paramount circumstances can induce them to intrust these functions to hirelings. This system, were it not counteracted by unwholesome and unsubstantial food, especially bad bread, which forms the general nutriment of all classes, might render Turkish children the most healthy, as they are, generally speaking, the most beautiful in Europe. But scrofula and cutaneous and gastric complaints prevail to great extent, and the languid countenances and sallow complexions of these otherwise lovely children soon indicate the impurities of the maternal nourishment, and the still more unwholesome substances in which children are allowed to indulge after being weaned.

The philosopher will find, in this custom of indulgence, and its antecedents, causes more potent than polygamy or plague for the slow progress of population, when compared with other countries. It is admitted by medical men and others, who have strictly investigated the extent of polygamy in the capital, *where the practice forms the exception and not the rule*, that, were it not for the foregoing causes, the population would increase rapidly, in spite of the efforts made to counteract nature, and of other causes that militate against the propagation of the species, of

which plague is not the least powerful.* The mortality among children in the richest families and most favoured positions doubles that of any other country. On seeking into the causes of death, they are, with few exceptions, to be discovered in inflammatory complaints, arising from the circumstances above mentioned.

No people in the world are more tenderly attached to their progeny than the Turks. None are more devoted to their parental duties, and yet none are more unsuccessful in rearing their offspring. This is perceptible even in the imperial harem. Divers examples could be cited. It will suffice to mention Abdoul Hamid, who, out of nineteen children, left only two sons and three daughters, and Mahmoud II., who had twenty-three children, of whom seven only survived the first years of infancy. The present Sultan has already lost four out of eight infants.† On the other hand, few deformed or misshapen children are met with, unless it be in the curved or banded form of the legs, resulting from the mode of swathing during infancy, and the subsequent custom of crossing the limbs under the body, when seated.

Although slaves receive no wages, they are well

* Upwards of 200,000 souls were carried off by the three pestilences that ravaged the city within the last thirty years. To supply this deficiency, it would require more than 7,000 children extra to have been born annually. According to Evlia, 3,000 persons died daily of the plague that broke out in Selim's reign.

† The employment of able European physicians will probably produce beneficial results. Among these may be named, the English doctors Millingen, M'Carthy, Macguffac, and Glascott, and the German physicians, Doctors Bernard, Spitzer, and Herman.

clothed, and partake of the same fare as their masters, after whom they dine, and of the same dishes. In cases of illness, they are treated with extreme care, resulting both from humanity and interest. In lieu of wages, presents are frequently made them of money, articles of apparel, and finery, especially on great solemnities, such as births, marriages, circumcisions, Beiram, and so forth. A young Turkish Effendy once showed me a pair of valuable diamond and emerald-root ear-rings, intended as a present to his nurse, upon her marriage establishment, as a free woman.

They derive profits also from baksish, as no visits are paid or received, no message carried, without a present being expected by the recipient's servants. These gifts form a large additional item in the expenditure of legations, having frequent intercourse with the different chiefs of departments, and augment in proportion to the visitor's rank. To be the bearer of good intelligence also commands a suitable reward.

The following amusing anecdote is related of a trick played by one great public functionary on another, relative to muzda,* which might have terminated seriously. In 1829, when the Porte received intelligence of the fall of Varna, no man dared to communicate the fatal news to Sultan Mahmoud. However, as the fact could not be concealed many hours, it fell to the lot of the Serasker, Khosref Pasha, to take upon himself this perilous duty. He therefore proceeded to

* Muzda means a present given to the bearer of good tidings. The custom is general in the East.

Beglerbey palace for this purpose ; but, finding the Sultan out of humour and ill-prepared to receive intelligence of this irritating nature, the wily commander-in-chief deemed it prudent to postpone the announcement to a later hour, when the imperial kief might be more propitious.

On quitting the mabain, Khosref met Abdullah Effendy, the Hekim Bashy, on the point of entering. This worthy functionary, whose name has been repeatedly mentioned, was celebrated for the various schemes practised by him to obtain good news, and to be their bearer, with the view of obtaining muzda. In this design he had frequently proved successful, and among others no one had contributed more largely to his good luck than Khosref.

On seeing the latter, Abdullah Effendy paid him many compliments on his healthy looks, and, as became a good courtier and chief physician, eagerly inquired concerning the Sultan's kief, and the mode in which he had received the afflicting intelligence. "Alhamd' ull 'illah 'ir rebb ul Aleminn (Praise be to God, Lord of the Universe)" ejaculated Khosref, with affected unction and upturned eyes. "Praise be to Allah—the shadow of God received the fatal news with greater composure than could be expected, and I left him resigned to the decrees of the All-wise." "God is great and merciful!" rejoined Abdullah, in the same devout strain. "The centre of the world has the soul of a lion enclosed in the bosom of a dove. I have news to communicate that may perchance wipe out

the sorrow of Varna, and cause him to whiten my face." "Inshallah! Inshallah!" replied Khosref, as he passed onwards, and dropped into his *kayik*. In a few minutes the Hekim Bashy stood in the Sultan's presence, and, throwing himself at Mahmoud's feet, exclaimed: "O, king of kings! If there be glory in victory, there is still greater honour in supporting adversity with composure and resignation to divine decrees. That which God ordains, man cannot gainsay."

"What is the matter, Hekim Bashy, what ails thee? Eh! Eh! some fresh murder committed by your bolus? speak!" rejoined the Sultan, astounded at the Hekim's exordium.

"A hair torn from the lion's mane is but a feeble trophy in the hands of unworthy enemies," answered Abdullah. "Please God"

"What has happened to you, Hekim Bashy?" exclaimed Mahmoud, interrupting him. "Come to the point—speak plainly."

"That which is written by the finger of the recording angel is immutable, and pre-determined," answered Abdullah.

"By my beard and head!" said the Sultan, raising his voice, "the man is drunk, or trying experiments upon his master! Speak, I repeat, plainly, or it will go hard with you."

"Centre of the universe! your slave's head is at your feet. But he has good news to communicate that will doubtless dispel the clouds of just sorrow

which darken the imperial brow. Although the infidel Moseoffs have treacherously conquered Varna ——” *

“Varna!” roared out the Sultan, “Varna conquered! It is false! it cannot be!” and thereupon he sprang up, and sending the Hekim Bashy prostrate on his back with a kick, he rushed into his private apartments, where he shut himself up, and gave vent to his grief and anger, leaving Abdullah Effendy to slink off, and vow eternal vengeance upon Khosref. When the latter at some future period was asked by the Sultan why he had played this trick upon the worthy hunter of muzda, Khosref merely replied in the words of Saadi—“Be the harbinger of good tidings, O nightingale—leave bad news to be borne by the owl.” †

The notions entertained in Europe of slavery in the Ottoman empire are generally most erroneous. Divest it of the name, and slavery, as it exists in Turkish families, loses almost all its severity. Slaves, generally speaking, are more happy, better treated, and less subject to the vicissitudes of life, than free servants in Turkey, and superior in these respects to the general class of menials in Europe. Under every circumstance, their condition may be considered as consummate felicity, when compared with that of the vast majority

* Had Varna been ably and honestly cominanded, or had Izet Mohammed been first, instead of second in command, it is probable that it might have resisted successfully, in spite of every disadvantage.

† M. Cadalvene, in his “Deux Années de l'Histoire de l'Orient,” gives a version of this anecdote.

of slaves in Christian colonies and in the United States.

Cases of ill treatment on the part of masters are not more frequent at Constantinople than that of masters to apprentices in London. It is true, in the one case, the aggrieved has parents and the watchful eye of justice to protect him, and the certainty of emancipation at the expiration of the seventh year; whereas the power of the Turkish proprietor is absolute, and the right of manumission arbitrary. But this despotic power is mitigated by social customs—by the influential opinion of the mahal (quarter) in which the parties reside, and by the natural good feeling and humane disposition of the majority of the people.*

The law does not enforce enfranchisement at any period, but custom has converted practice into law; and herein “adet,” the bane of the empire in many respects, produces salutary results. Slavery also is no bar to marriage. It would be easy to mention fifty names. One will suffice, that of Namik Pasha, formerly ambassador to our Court. He has two wives, both of whom were Circassian slaves. His beautiful children are all legitimate.

On the other hand, slavery is often the road to the highest honours. The celebrated Capudan Pasha, Kutchuk Hossein, husband of Esma Sultana, sister to Mahmoud II., was a Circassian slave. The venerable

* The moral influence of the mahal, or neighbourhood, at Constantinople is equivalent almost to the force of law. No man can long defy this neighbourly opinion.

Khosref Pasha, who during fifty years filled the highest dignities of state, was in the same condition. Halil Pasha, brother-in-law to the present Sultan, and now Capudan Pasha, was slave to Khosref. Reschid Mohammed, recently governor of Beyrout, was also slave to Khosref. Suleiman Pasha, a general of cavalry, and negro, was also a slave. Hundreds of others might be added.

In Europe the different classes of society are divided by distinctions of birth. Hereditary honours, with few exceptions, there take precedence of temporary official rank. Titles are coveted, that those without antecedents may ennoble posterity, while those boasting of noble forefathers look back with pride to their predecessors' honours. There, any admixture of inferior blood is regarded as a slur upon the family escutcheon, and the idea of springing from or admitting the alliance of a slave, nay, even of a free servant, would revolt the most unprejudiced. Even where the origin is royal on one side and impure on the other, the blot is perpetuated, and the bar sinister of heraldic prudery points out to successive generations the illegitimacy of descent. But in Turkey there are, generally speaking, no family distinctions or records, no hereditary titles, and few family names.

Some exceptions may, however, be met with, for instance, the present Sheikh Islam, Mecky Zadeh, who, among other singularities and proofs of wealth, never, it is said, wears a waist-shawl twice in the same month — Malek Pasha Zadeh, titular grand

judge of Roomelia, descended from the famous Malek Pasha, grand vizir to Bajazet II.—Arab Zadeh, the celebrated calligrapher, whose family dates from 1550.—Spinakjee Zadeh (spinach man's son), a mollah of Stambol, dating from 1680—Ibrahim Khan Oglou Zadeh: six members of this family, which dates from 1620, have held high civil functions,—Guerméan Oglou, descended from the ancient kings of Kutaya. Mohammed Bey Effendy, a wealthy member of this family, was proceeding, one day, to mosque, with a rosary in his hand, called besh youz tesbih, consisting of 500 fine pearls. By some accident, the string broke, and the pearls fell to the ground. Thereupon the servants hastened to pick them up. But Guerméan Oglou interposed, saying, "When seed falls from the over-ripe sheaf, just men leave them to the birds which God has made." And on he walked with his attendants, leaving the poor to scramble for this rich god-send.

The custom of the Arabs, who were proud of their genealogy, has thus fallen into general disuse. The only aristocracy is that of place, dependent upon sovereign will. In all cases, men's titles perish with themselves. Until a recent period, their children inherited little else than the task of making their fortunes, and of seeking to rise to favour, without encountering the fate of their parents, whose property, when not made wakoof, was generally seized by Sultans.

There is, consequently, no distinguishing title of birth between the sons of pashas and those of simple

artisans, unless it be that of Bey Zadeh, given by courtesy to the children of men holding high functions. But this appellation generally merges when they grow up, and is superseded by that of effendy or pasha. There exists, however, a class of persons called *ridjal*, sometimes translated "noble;" but it more properly designates aristocracy of place, and is only given to such individuals as have held office, and still retain either titular rank or court privileges—such, for instance, as *ex-vizirs*, ministers, judges, and *moufty*, who are entitled to appear before the Sultan, on certain solemn occasions.

The only instance of hereditary rank formerly acknowledged were the *dery beys* (valley lords). They transmitted their title and estates to their next heirs, and, in default of male issue, could nominate a successor. But when Sultan Mahmoud abolished these feudal lords, all vestige of hereditary rank disappeared in the empire, that is, with the exception of the *Shereef* of Mecca, whose dignity was declared hereditary by the Prophet. The family of the present *Shereef*, a lineal descendant of the great tribe of *Beny-kytadas*, has ruled at Mecca from A.D. 1201.* All these circumstances considered, it will not appear extraordinary that Turks holding high official rank should feel no reluctance to marry slaves, or that some should prefer such connexions to those with free women. It must also be

* The holders of *timars* (military fiefs) were not distinguished by hereditary titles, although the lands granted to them for the maintenance of the troops passed from father to son.

borne in mind that the law does not admit of illegitimacy, when the father is known, and, even if the father be unknown and the mother free, the child is entitled to all the rights of the mother's position as regards inheritance. All these circumstances tend to soften the character of slavery, and to place it upon an exceptional footing.*

It is not intended to defend the principle of slavery. Such an attempt would be against justice and humanity. All that I propose is, to show that the laws and customs relative to the treatment of slaves in Turkey divest their condition of its worst features, and place the slave upon nearly the same level as the free servitor; nay, in many instances, the condition of the one, especially of white slaves, is superior to the other; as the path of fortune and honour is more accessible to the dependent and protected slave than to the independent man of lower degree. Strange as it may appear, the former regard themselves as superior to the latter in the household hierarchy, and are constant objects of envy. Within the last ten years, however, the importation of white slaves has considerably diminished. The war with Russia has induced the Circassians to keep their sons at home for patriotic purposes, and the decreasing wealth of Turkish pashas has caused them to renounce these expensive purchases.

Turkish legislation relative to slavery, of which an

* The pithy and unanswerable despatch of Lord Ponsonby to Lord Palmerston has been published. It contained in a few lines all that could be said to prove the impossibility of foreign interference upon this subject.

outline will be given in the next chapter, will be found to be infinitely more humane than that of the Romans, whose laws are so much vaunted, and a hundredfold more Christianlike than that of the Christian Greeks of the Lower Empire, to whose degenerate descendants many people would fain restore European Turkey: forgetting the while that those who could not hold are ill fitted to retake, and that those who can scarcely govern themselves are utterly disqualified from governing others. A woful stroke of policy was that Navarino, which unmade Turkey, without making Greece; which paved the way for the destruction of British interests and influence at Constantinople, without obtaining an equivalent at Athens: and this for the sole benefit of Russia, a more deadly enemy to British influence and interests in the East than all Europe and Asia combined.

Those who burst asunder the chains of Greece, and vaunted their diplomatic skill and philanthropic prowess, shut their eyes, it would appear, to futurity. In the intoxication of momentary triumph, they lost sight of inevitable consequences—consequences that slowly but surely tend to throw Greece, Rumania, Bulgaria, Bosnia, Albania, and even the Dardanelles, into the hands of Russia, even as Wallachia, Moldavia, and Servia, are now prostrate before her, in defiance of treaties, in defiance of prudence, and even of common foresight.

In the general outcry raised against Turkey, resulting too often from political objects or religious prejudices, launched forth in most instances also by men who have

had little opportunity and less disposition to study or judge the national character impartially, slavery is denounced as a proof of the merciless barbarity of the people, of their inveterate hostility to civilization and reform, nay, as an excuse for partitioning the empire.

But, if this be admitted by way of hypothesis, it falls as a keen reproof upon half the population of the United States, and may be employed as a cutting reproach to a vast body of Frenchmen, who would fain rush to war with Great Britain, in order to frustrate British efforts for suppressing the very practice which these pseudo-philanthropists most violently condemn. Again, if this be admitted, how much more barbarous must be the conduct of those without whose co-operation slavery in the Ottoman empire might perhaps be extirpated, or reduced within the narrowest limit !

Look to Circassia, whose inhabitants are in so many respects worthy of the sympathies and support of Europe. There we see fathers and uncles seizing and sending their children or relatives to be sold as slaves, and, in fact, rearing up a portion of their children for no other purpose than bondage. We are told that Circassian children look forward with pleasure to the day when they are to be shipped as articles of traffic ; and it is asserted that they consider slavery as no disgrace. But, whether the motive of parents be ambition or mere lucre, the end is equally objectionable.

Negro tribes defend their offspring to the last gasp, and the victims are carried off by force ; whereas the Circassians become voluntary dealers in their own

flesh and blood, and reap an odious profit from this degrading traffic. Some of their children may, it is true, become mothers of Sultans and Sultanas, or wives of pashas and honourable men; but they run a much greater risk of being purchased as concubines, since the number of marriages to those of imported slaves is in the proportion of little more than 30 per cent. The boys also may rise to the highest dignities; but they too are exposed to remain for life deprived of freedom and civil rights.

Look also at Egypt. Reflect upon the conduct of Mehemet Ali, the greatest wholesale slave-hunter in the universe. Look to the ravaged villages of Sennar, Nubia, and parts of Abyssinia. Consider for a moment the horrors perpetrated by this “enlightened” pasha’s orders, and wonder that men who are most ardent in their clamours for liberty and universal suffrage should hold up this uncompromising tyrant, this destroyer of Egypt, as a model of civilization and wise government!

Never, perhaps, was there an instance in history of a tyranny more unbending, or a selfish avarice more unlimited, than that of the satrap, on whom compliments have been lavished in our House of Commons; because he cunningly abstained from interrupting a transit, from which he derived large profits at the moment, and by which he well knew that he should lay a foundation for realizing subsequent benefits. To have acted otherwise would have been the conduct of a man bent on self-destruction—and that is not his

object, however great might have been his imprudence in listening to evil counsels, during the years immediately preceding 1841.

All men cry out against the Negro tribes that make war upon each other, for the sole object of selling their captives into the merciless hands of Christian slave dealers, more cold-blooded and barbarous than the savage warriors themselves. But no man holds up the finger against Mehemet Ali, whose slave-hunting expeditions have been conducted upon an unlimited scale, and who encourages the hideous traffic by every means in his power; culling the finest of the male victims to fill the ranks of his army, and permitting at Cairo the most scandalous and indecent profligacy with the females; so that even Christians can purchase these women, and then cast them off by re-sale, even though they be pregnant or with infants at the breast. Instances of this occur so frequently that they have ceased to be a subject of remark.

The conduct of Mehemet Ali, though unjustifiable, may be understood. He treats human flesh as he does the products of the earth. But how can we define the conduct of the Circassians, who traffic in their own flesh and blood, and calculate upon their children's bodies as mere articles of trade! Still more difficult is it to comprehend how men, who nobly venture their lives in defence of their mountain hearths, can devote to bondage and all its penalties those who ought to constitute the glory and consolation of these hearths.



NISHAN-TASHY.—(COLUMN MARKING THE DISTANCE OF ARROW-SHOTS.)

CHAPTER VIII.

SLAVERY LAWS.

Each clause relating to slavery is minutely laid down in the code of laws,* and has either been confirmed or abrogated by divers fethwas. Some clauses have, nevertheless, been gradually modified or entirely set aside by custom, stronger in many instances even than the precepts of the Kooran or oral statutes. Witness the use of fermented liquids, music, the establishment of monopolies, and the introduction of dissection.

The principal features of the slave laws, as they exist

* Hedaya.

literally and practically, may be classed under the three following heads: 1st. The original condition of those who are subject to slavery; 2d. the powers of proprietors over slaves, and the social position of the latter; and 3d, the mode and degrees of enfranchisement, as established by law and sanctioned by custom. We will treat of them in the above order.

Persons subject to Slavery.

a. All individuals of either sex, belonging to nations actually at war with the Porte, whether Musselman or Infidel, taken in battle by sea or land, or by stratagem upon an enemy's territory, are liable, according to the strict wording of the law, to be treated as slaves. They become the property of those who first lay hands upon them in battles or forays; but, when towns surrender or ships are captured, without actual hand to hand collision, the prisoners are sold, and the produce is divided in shares among the actors, after the government has received its fifth, for which commanders are responsible. This twenty per cent. may be claimed in money or kind, as the government may decide.

In early times, the latter was preferred, as Sultans thereby recruited their Janissaries and Bostanjys. According to the strict letter, all countries not professing Islam are held to be "enemy's land," (*dar ul harb*); their inhabitants are supposed to be at perpetual war with Musselmans, and thence subject to be seized and sold as slaves. This practice was adhered to during several centuries, and gave rise to the depreda-

tions of the Turkish and African corsairs. It is needless to say, that the force of events has put an end to this barbarous pretension.

b. All negroes, not Musselmans, carried off from their own country, no matter how. But the distinction of creed is not maintained as an exemption. The wholesale slave-hunters of Egypt never pause to ascertain the belief of their victims, and in their expeditions indiscriminately carry off both Pagans and Moslems. Nor does initiation into Islam, which immediately follows capture, any way mitigate their fate. To this class may be added all white slaves, voluntarily brought for sale by Circassian or Georgian dealers.*

c. All children, born of slaves, white or black, whose parents have not been enfranchised, or who are the issue of female slaves by unknown fathers, or by men not entitled to manumit the mothers, that is, by any other man than the proprietor, are unconditional slaves. In the event also of the female being the joint property of husband and wife, or mother and son, the power of manumission does not rest with the man alone; thus, unless the wife or mother consent, the child is regarded as a slave. But when the child's father is a free man, having the right to liberate, or when he has received permission from his co-proprietor to hold commerce with the slave, then the child's freedom is absolute.

Power of proprietors over Slaves.

This power, though legally despotic, is much mitigated

* Georgians are become exceedingly scarce. The traffic with that country is rendered impracticable by Russia.

by social practices. Proprietors may sell, give, hire out, or lend slaves, whether male or female, and may employ them in any way they may think fit, providing it be not for illegal purposes. Females also may be treated as concubines, and then sold, as sometimes occurs ; but, if they become pregnant, proprietors must maintain and grant all the rights of legitimacy to their offspring. Thus it rarely happens that men dispose of female slaves, until it be ascertained that they are not in this condition ; nor would purchasers be easily found without a guarantee to this effect. Consequently, females sent to the bazar to be sold, frequently remain two or three months on probation. Thence perhaps results the large apparent population of the market.*

Social rather than legal prescriptions act as a bar to wanton abandonment of mothers or children, and also prevent proprietors from separating mothers and children, and selling the latter before the age of adolescence. Several fethwas have declared this practice to be legal, but most reprehensible. When the above impediment does not exist, great facilities for change are offered. Indeed, it frequently happens that men desirous to have a family and not being able to maintain more than one white slave at a time, will part with those who prove sterile, in order to purchase others, in hopes of their desire being accomplished. Then, if the

* A fethwa of Bekja Abdullah Effendy declares it lawful for men to marry widows in a state of pregnancy, but the marriage cannot be consummated until the child be born, so that the infant inherits of its own father, and not of its step-father. The same rule holds good in regard to slaves, whose issue in this case belongs to the proper father.

new purchases prove fruitful, they generally take them to wife, and freedom is granted from the hour that the legal declaration of marriage is made.

It is affirmed by some commentators that masters can marry slaves without enfranchising them. Strictly speaking, this may be the case, and the custom exists in some countries professing Islam. But the letter of the law is abrogated by practice in Turkey. Any individual legally recognising a slave as his wife would be held up as devoid of all religion, principle, and decency, were he not to liberate her forthwith; and still more so were he to propose to sell her, whether a mother or not. The law compels no man to espouse his slave, nor does the latter become *de jure* free by the act of marriage; but universal custom renders enfranchisement an imperative consequence.

Women thus married may be repudiated at will; but in that case husbands must, as in all cases of divorce, announce their intention three times, and at three intervals of a month each, to the magistrate of the quarter. They must also grant to repudiated women a dowry proportionate to their means. The facility of divorce is such, however, that women, if mothers, prefer remaining slaves to being legally married; as they are aware that custom prevents their being sold, when in the former condition; whereas their having a family is no bar to divorce when married. The prospect of freedom is no counterpoise to the fear of being cast off and abandoned with a small dowry in maturer age.

Proprietors may inflict chastisement on slaves, but this must not extend to unnecessary severity or to the injury of eye or limb. In such case, slaves are entitled to complain to the magistrates, and the latter can compel masters to sell them, in the hopes of their falling into more humane hands — a sorrowful compensation. They can also compel the aggressor to pay a portion of the fine attached to similar assaults on free men. In the event of masters murdering slaves, the fisc can also claim the price of blood, which amounts to the full value of the slave, always provided that it does not equal 10,000 drachms of silver, the blood-price of free men. But cases of this kind rarely occur, or, if they should occur, they are carefully concealed; for acts of barbarity are not only punishable at law, but are held in deserved execration by the community at large.

The atrocious act of cruelty ascribed to Mehemet Ali of Tophana has been mentioned. The excuse was a violation of harem laws. This alone saved the perpetrator from punishment; but it did not secure him from general reprobation. Indeed, he would have been disgraced and banished, had it not been for the powerful protection of Riza Pasha, whose omnipotence is more dangerous, perhaps, to the welfare, honour, and security of the Ottoman empire, than the pressure from without. It is through Riza's protection that the Pasha of Tophana has been raised to the rank of field-marshal (*mushir*), and maintained in favour: a poor compliment to Austria, whose flag was insulted under his eye, and a libel on humanity and civilization, whose

laws he sets at defiance. There was a time not far distant when England might have interfered, but she is now powerless at the Porte.

At the present day, female slaves, both black and white, are not only clothed as richly as their mistresses, but infinite pains are taken to educate the one and to instruct the others in all domestic duties calculated to be of service to them, whether in bondage or freedom. Similar attention is paid to the instruction of males. In great houses, white slaves are placed in the path of distinctions and honours, and blacks are carefully and kindly treated. In middling families, white male slaves are rarely found ; but negroes are more common, and are taught their master's trade. At the end of seven or nine years they are generally liberated, and admitted to work as journeymen ; so that, in due time, they may set up in business for themselves.

Instances repeatedly occur where fathers and mothers, desirous to find suitable wives for their sons, prefer white slaves to free women ; especially such girls as have been educated in their own families, or in those of near relatives. They argue thus : “ The daughter of an acquaintance may be recommended to us. She may possess personal attractions, good connexions, and fair prospects. But what do we know of her character or disposition ? She may be of unamiable and uncongenial habits. We are strangers to her person, and ignorant of her temper and acquirements. Her relatives may bring dissension into our family, and she may be the reverse of all we most desire in a

daughter-in-law. On the other hand, when a slave has been reared in our own house, we know her thoroughly. She has been fashioned by our own hands. She regards us as her second parents. She is accustomed to our opinions and mode of life; the only difference is that she will become our daughter legally, in lieu of our adopted child—the wife instead of the sister of our son.”

Thus it often occurs that parents purchase young females of the age of eight or ten, and educate them for the purpose of forming good wives for their sons; and thus it is also that girls of this class frequently possess greater accomplishments than those free born. But this must not be taken as a general rule. Indeed, supposing the number of Circassian girls, now annually imported into Stambol, to average five hundred, it may be said that not more than a fourth are likely to form good wives, and that the marriages of this class do not exceed from one hundred and fifty to two hundred annually.*

Turkish gentlemen of respectability often express themselves strongly in condemnation of the practice of marrying Georgian or Circassian women. They describe the former as dull, uninteresting, and indifferent to their domestic duties; as mere machines, apparently taking no other interest in life than is excited by the material functions of eating, drinking,

* The Tophana slave-dealers affirmed that not more than fifteen vessels, averaging cargoes of from thirty-five to forty-five, had been able to put to sea from the Circassian coast during last year (1843).

bathing, and dressing, of which they are inordinately fond, and thence extravagant. The latter are depicted as the reverse—bold, independent, obstinate, intriguing, and constantly meddling in affairs not within their sphere; prone to expense, yet selfish and avaricious; disobedient wives and passionate mothers.

The position of slave-wives, no matter what the husband's condition or rank, is also a drawback. Independently of their having no prospect of fortune to add to the common stock, on the demise of parents, they are always regarded as inferior to free-born women, and constantly hamper the husband with poor members of their family, who come to the capital to seek employment. The distinctive appellation of *Kadinn* is annexed to their names; and their free-born female connexions by marriage, who regard them as inferiors, will scarcely deign to rise when they enter an apartment. Other young men, again, prefer these marriages, knowing that their wives, if slaves, have no relations to interfere and protect them in case of maltreatment, or to shelter and counsel them, should divorce be desired by the husband.

Female slaves from the imperial harem, and from those of the Sultana mother and other Sultanas, are frequently given in marriage to public functionaries and to men holding places about court. They are, for the most part, highly educated, and receive handsome marriage presents and dowries.* In general, however,

* When free girls are married, they do not receive portions or allowances of any kind during the parents' lives. The husband contracts for

the persons thus intended to be favoured, and their relations, object to these marriages, and unwillingly receive these proofs of imperial munificence. Such alliances are seldom happy or fortunate. They may occasionally lead to promotion and advancement, but they generally tend to domestic discord. The ladies are frequently full of pretension and caprice, self-willed, and extravagant, and much more disposed to mix in court and political intrigues, than to devote themselves to household duties. Then, if husbands remonstrate, or attempt to enforce obedience, they throw themselves upon their imperial protectors, and menace the sufferer with the wrath of sultans and sultanas.

To take one of these ladies to wife is generally a forerunner to domestic broils and martyrdom, unless the husband be some great man who has sufficient power to enforce obedience. Such marriages may be likened to those of the old French regime, between the young court ladies and the gallants, who sought advancement through these uneasy alliances. When Sultanas—that is, daughters or sisters of Sultans—are given in marriage to Pashas, the husband, in most cases, is the mere slave of his imperial wife. He cannot enter her apartments without permission. He cannot oppose either her wishes or caprices; and, as it continually happens, he is subject to disgrace and

the dowry or settlement, which is regulated between the parents and trustees on both sides, according to the husband's wealth, much after the manner of English marriage-settlements.

punishment if he chance to offend. Her property is exclusively her own for the time being, and at her death reverts to the civil list. During her life, the husband enjoys no precedence, in virtue of his connection with the throne. His sons are doomed to inevitable death, and his daughters receive no other rank or title than that which they would enjoy as issue of first-class Pashas.

The power of masters over the property of slaves is absolute. The latter can neither possess nor inherit. Whilst in a state of unconditional servitude, all they have or may earn belongs to their proprietors. Even in the event of being enfranchised, and dying without issue, they cannot will away property. It reverts, according to the law called *Vela*, to the masters who liberate them, as a just return for money spent in education, and for the liberty previously granted. In this respect, Turkish slaves do not enjoy greater advantages than those of ancient Rome, who by law were thus designated—*Servi, in potestate domini, sunt ut pecora, jumenta, et ceteræ res.*

But Turkish slaves can give evidence in courts of justice against their masters, as is proved by the following occurrence. This case, both in regard to the admission of the evidence of slaves and to its general features, affords a remarkable example of Turkish jurisprudence. It is translated from the official summary of the trial and judgment of Djailan Agha, for the murder of Koodret Allah Effendy (in the spring of 1841.)

“A professor (Moodariss), named Faiz Ullah Effendy,

librarian to Tahir Bey, minister of commerce, was intimately acquainted and connected by various commercial speculations with a certain Djailan Agha, a native of Monastir. The latter, meeting, one day, Koodret Allah Effendy, a youth of sixteen, son to the above mentioned Faiz Ullah, invited him to pass the evening at his house. Koodret Allah, having obtained his father's permission, accepted the invitation, and proceeded to the Agha's abode. On reaching the house, situated in the suburb of Djabaly, Koodret found there the major of a regiment of infantry, Alif Agha; and, dinner being over, the time was passed in merry conversation, and in drinking wine, from which Koodret Allah, a fearer of God, had hitherto abstained.

“Seeing that his young guest's brain was affected, Djailan ordered his servant Roustem, a free man, and his slave Ziver, to conduct Koodret Allah into one of the apartments of his harem, whither he himself subsequently retired, after dismissing his other guest, Alif Agha, and commanding Roustem to remain in the outer apartments. Many minutes had not elapsed before screams and cries of distress proceeded from the inner chambers, where Djailan was shut up with Koodret Alla. Alif, who was still at the house door conversing with Roustem and others, having heard these cries, returned up stairs, and, justified by circumstances, broke into the harem, where the first object that met their eyes was the lifeless but still palpitating body of Koodret Allah, bathed in a lake of blood.

“What had happened? What were the true causes of this terrible spectacle? The torch of truth refused to throw its light upon this horrible mystery. One witness, the slave Ziver, could alone furnish the requisite testimony; but his extreme youth, he being only between eight and nine years of age, prevented his affirmations from being received, otherwise than as circumstantial evidence.* He, it appears, was shut up in the chamber with Djâïlan Agha and Koodret Allah. The crime, therefore, must have been committed in his presence, and his affirmations bore a stamp of truth, rendered more worthy of credit from the extreme antecedent depravity of the accused.

“The evidence of the slave Ziver was to the following effect. Djâïlan Agha had testified intentions towards his young guest, which divine and human laws declare to be execrable. After vainly employing supplications and menaces in order to gratify his abominable passion, he had resource to violence; meeting, however, with obstinate resistance, his fury knew no bounds; he consequently overwhelmed his victim with blows, and then, deaf to the prayers and supplications of the unfortunate youth, and blind to worldly and eternal consequences, drew a poniard from his girdle and plunged it into his bosom. The blade, penetrating near to the heart, attacked the vital organs, and death instantly ensued.

* This observation of the tribunal admits the reception of slaves' evidence, but denies it in this instance on plea of extreme youth. On this point, practice is at variance with the written law.

“ The victim’s father, having been immediately apprized of this terrible tragedy, lost no time in bringing his action against the murderer. The competent authorities forthwith took cognizance of the affair. Djailan Agha was seized and imprisoned, and the utmost activity was displayed in forwarding the ends of justice. The case was at once submitted to the highest tribunal, and a special commission was appointed.* Nothing was neglected, in short, that could contribute to substantiate the truth. During all the examinations, questionings, and cross-questionings, to which the accused was subjected, he pertinaciously adhered to a system of complete negation, and persisted in declaring that Koodret Allah, maddened with wine, was the author of his own death. The commission, acting upon recognized principles, instituted a rigid inquiry into the previous habits and mode of life of Djailan and his victim ; so that it might satisfy itself as to those of the former, and also ascertain if there could be any cause for suicide on the part of the latter. The result of the one was confirmation of evil reports ; that of the other, absence for predisposing causes. The witness Ziver, being also closely and repeatedly questioned, rigidly adhered to his depositions, and invariably declared that Djailan Agha drew forth his dagger, and, seeing the youth attempt to escape by the door, pursued and slew him.

“ A report to this effect having been drawn up by the special commission, and presented to the Supreme

* The Supreme Council holds its sittings in the *Arz Odassy* (chamber of appeals) and may be likened to the French Court of Cassation.

Council of Justice, the accused, the slave Ziver, and the father of the deceased, with Alif Agha and Roustem, the servant, were placed at the bar, and subjected to the most minute examination. Nothing was omitted that could elicit the truth, but no new light was obtained. The evidence of the slave was remarkable for its precision ; but he was the only witness, and the Supreme Council determined that it could not pronounce condemnation upon the testimony of a child, notwithstanding the stamp of truth which appeared to characterise his evidence. The affair was therefore transferred to the court of the Sheikh Islam.

“Having been brought before the tribunal of the chief of the law, Djâïlan continued to assert his innocence, whilst the slave Ziver persisted in his previous affirmations. Seeing, however, according to the letter of religious statutes, that the evidence of children is not valid ; seeing also, in spite of the most minute investigation, that presumptive evidence and moral proofs could alone be elicited, and likewise seeing that the accuser, Faiz Ullah, could not produce a single witness of the supposed crime, having the age and possessing the qualities required by law ; the Sheikh Islam found himself compelled to terminate the trial, by requiring the accused to take the established oaths.

“Consequently, the accuser and defendant were brought a second time before the Sheikh Islam ; whereupon, the charges having been solemnly read, Djâïlan cried out, with a firm voice : “I was not the assassin of Koodret Allah. It was he that laid drunken hands

upon himself!" This simple declaration was not sufficient, however; and, as the crime was committed in his house, he, at all events, was responsible for the price of blood (10,000 drachms of silver). He was therefore required to take the oaths (of innocence) according to the forms prescribed by divine law. From this decision there could be no appeal, so he repeated the required oaths fifty times, in presence of his accuser and the Sheikh Islam—a hideous perjury, if false—and was compelled to pay the 10,000 drachms to the father of his victim, by three equal instalments within three years.

"This sentence of the Sheikh Islam was in strict conformity with Divine law, but did not prove Djailan Agha's innocence, or relieve him from the accusation of murder.* The Supreme Council was, therefore, again called upon to pronounce its judgment. After maturely weighing and carefully considering all the circumstances attendant upon the unfortunate Koodret Allah's death, and having collected additional information relative to the antecedents of Djailan and his victim, the commission, charged by the Supreme Council, drew up a final report, unanimously agreeing in the culpability and demanding the punishment of the offender. This report having been laid before the Supreme Council, in one of its general extraordinary sittings, the culpability of the accused was admitted, and

* This proves the inutility of precedence in the Sheikh Islam's court, as the Supreme Council is equally entitled to exact blood-money, though it cannot impose the oath of innocence.

a long discussion ensued as to the punishment. This terminated by a judgment, confirming the previous sentence and further condemning the said Djailan to ten years' hard labour in chains. This sentence was confirmed by His Highness the Sultan."*

Masters are responsible for the acts of slaves. Crimes committed by the latter against persons or property, and redeemable by fine, must be paid by the former, unless they prefer abandoning their slaves to justice. In former times, amputation of the hand, the instrument of theft, was, the punishment for robbery; but these sanguinary laws have been mitigated, and condemnation to bastinado, public labour in chains, or imprisonment, is substituted.†

Upon examining a multitude of condemnations for crimes of magnitude, the maximum average, when death was not awarded, appears to have been seven years' hard labour in chains and fine, for which latter the convict is subsequently imprisoned, as a simple debtor, until the sum is paid. The average punishment for theft, robbery, assaulting, and slightly wounding, is three years' hard labour, with costs and damages. The following sentences, promulgated by different tribunals during the years 1842 and 1843, will serve as demonstrative examples. These sentences were

* The murderer would have been condemned to death, had the evidence been direct instead of circumstantial, that is, had the slave Ziver been of an age to give positive evidence.

† The horrible martyrdom of impalement has fallen into complete disuse, though not abrogated by law.

referred, according to established forms, from local tribunals to the supreme council of justice of the capital, and before being carried into effect were legalized by a fethwa of the Sheikh Islam, and after that by the Sultan's warrant, a process affording a triple advantage to the accused, each reference serving as an appeal.

The following instances have been selected, as exemplifying the nature of crimes and penalties. They are mere condensations of the judicial sentence publicly proclaimed by the Supreme Council, and of the Yafta attached to the body, where death ensued.

Salih, son of Hossein, accused of murder upon the person of Mahmoud, son of Zahird, inhabiting the village of Tchikoura, declared guilty, has been condemned at the demand of the victim's heirs, and will suffer capital punishment (beheading) in their presence.

Achmet, guilty of murder upon the person of his wife, Zeineb, daughter of Achmet. Her body was found near Anda Keupressy (bridge of oaths), in the river which runs near Eski Shehir—is condemned to death at the demand of the victim's heirs.

Moustafa, inhabiting the quarter called Ak Hissary Pasha (white tower Pasha) arrested for robbery, avowed having stolen five Koorans. Two were found upon his person and restored to their owners. The sacrilegious perversity exhibited in the commission of this crime merits exemplary chastisement. He has therefore been condemned to three years' hard labour, and to refund the value of the missing Koorans.

Ismael, a native of Trebizonde, arrested for robbery in

the town of Khandar, acknowledged having stolen three praying carpets and a copper ewer from the mosque of Tcholidja. These objects were returned to the mosque, and the culprit is condemned to three years' hard labour from the day of first imprisonment.

Orta Mahalyloo, son of Tchakir, and four accomplices, guilty of having dangerously wounded, with knives, and robbed a certain Mohammed Kabish Oglou, are confined at Guzel Hissar, near Aidin. All the culprits have confessed their crimes. They have been condemned to three years' hard labour, to restore the stolen articles, and to pay their victim sufficient damages.

I will now insert the summary of another curious trial and condemnation which took place in 1842, not only because it furnishes additional explanation of the forms of justice, but because a slave also figures among the actors of the terrible drama, and was declared innocent—as not being a free agent.

Narrative of circumstances attending the Assassination of Hassib Effendy, a clerk in the War-office ; together with the sentence and condemnation of his murderers.

“Hassib Effendy, aged twenty-five years, who resided in the quarter of the city called Ak Serai (White Palace)* was invited by one of his neighbours, named Nafiz Bey, ex-clerk in the war-office, to pass the evening of the 9th Zilcada, 1257 (3d Dec. 1841), at his

* Ak Serai quarter is in the valley south of the Shahzadeh mosque, behind Vlanga Bostan.

house. There Hassib Effendy found seven other persons, namely, Salih, a tatar (courier), Hadjy Hassan, and Hadjy Mustafa, both Besestanlys (Bezestan dealers), Omer, a tchadirjee (tent-maker,) Mehemet Emin, a yessirjee (slave merchant), Mustafa, a doghramajee (master carpenter), and Hadji Abdullah, a balnoomjee (wax-chandler). These seven persons, with the master of the house and Hassib Effendy, commenced playing at cards, and Nafiz Bey soon placed on the carpet and staked a sehchim (note) for 500 piastres. This stake was quickly gained by Hassib Effendy, whereupon Nafiz Bey, furious at his loss, threw himself upon his guest, with the intention of wrenching the note from his hands, but Hassib resisted; whereupon a struggle ensued, which led to deplorable consequences.

“The son of Nafiz Bey, named Said Agha, having entered, he and the above-mentioned tatar fell upon the winner, and succeeded in binding his hands and legs with cords. Nafiz Bey then seized the prostrate man by the throat, took back his note, and strangled him. When the crime was committed, Nafiz, profiting by the darkness of the night, rolled the body in a carpet, and loaded it upon the back of Selim, a young black slave belonging to the tatar, and, followed by the latter and Omer the tentmaker, proceeded to the sea-side, where they threw the body over the city walls into the waves, between Psamatia and the landing-place of Daoud Pacha, in hopes that their crime might be thus concealed.

“The wife and family of the victim, having vainly waited for his return all that night and a part of the

following day, sallied forth in quest of him, and in the mean time communicated their suspicions to the police. Efficacious means were, therefore, adopted forthwith to trace the missing man, and ere long his body was discovered in the sea close to the spot where it had been cast from the walls. Thereupon Nafiz Bey was immediately arrested, it being notorious that the defunct had passed the evening at his house. The seven other individuals, as well as the son and slave Selim, were also imprisoned and placed on their trial.

“ The accused, who appeared at different periods before the Sheikh Islam and Supreme Council, finding that proofs were against them, avowed having committed or being present during the commission of the crime, in the manner above stated. It was, therefore, proved and admitted, that, at the moment of perpetration, all were present except the wax-chandler, who had quitted the house before the dispute commenced. He, therefore, was declared innocent, as well as the slave Selim, who, being both a slave and under age, was not considered as a free agent, but as acting under the control of Selih Tatar.

“ All the others were declared more or less guilty—Nafiz Bey, because he strangled the man with his own hands ; Said Agha and Salih Tatar, because, by binding the deceased, they contributed to his death ; and the five others because they remained spectators of this terrible tragedy, whereas justice and humanity demanded that they should have interfered, which they might have done successfully, they being five against three. At all events, if they could not resist without danger

to themselves, they might have alarmed the neighbourhood, and thus brought succour to the unfortunate Hassib. To permit murder to be committed under their eyes was to render themselves accomplices of the act.

“The Supreme Council having carefully weighed and considered the evidence on both sides, and being thoroughly convinced of the guilt of all concerned, proceeded to determine the degrees of punishment that ought to be awarded to each, in proportion to the share they had taken in the crime. After mature deliberation, and being convinced that it was essential to make a lasting and impressive public example, it was resolved that the criminals should not be put to death; but condemned to such ignominious public chastisement as might serve as a warning to others during many years, and be constantly before the eyes of the people.

“It was, therefore, unanimously decreed, that they should be condemned to hard labour in massive chains—not in the arsenal, but in the streets of the city, where all might see and take warning from their fate. This was ordained because, had capital punishment been awarded, they, their crime, and their death, would have been forgotten on the morrow of infliction. The criminals were, consequently, sentenced to be openly and daily exposed in chains, and employed to clean and mend the most frequented thoroughfares of the city, from sunrise to sunset, and thence removed, to be locked up doubly ironed at night, in the prison of Serasker Kapoossy (the war-office), to which both victim and murderer had belonged.

“This sentence having been submitted to the Sultan, his Highness was pleased to approve thereof; consequently, the eight individuals above-mentioned were condemned as follows :—Nafiz Bey, the principal murderer, to seven years and a fine of 30,000 piastres, according to the religious code, as blood-money to his victim’s heirs; Said Agha and Salih Tatar to five years, and the remainder to three years’ hard labour in double irons. The wax-chandler, Hadjy Abdullah, and the young black slave, were declared innocent, and were set at liberty.”

Runaway slaves must be delivered up forthwith when discovered. Persons harbouring or facilitating their escape are responsible for their price; and, should they be slaves themselves, may be seized and sold to cover the amount. By a singular contradiction, some crimes committed by slaves are punished with double the chastisement awarded for similar offences to free men; whilst in other instances the slave, being considered as only half a man, because he is deprived of half the enjoyments of life by exclusion from civil rights, can suffer only half the punishment, either as regards stripes or imprisonment.

Thus, supposing a slave to be found in a state of intoxication, he receives eighty stripes, *double* the legal

* Nafiz Bey did not survive this sentence more than twenty months; he died of shame, remorse, and fatigue, in the autumn of 1842. Salih Tatar by some means recovered his liberty, and was ere long employed by a foreign Legation, as courier or yassakjee (messenger). He is a man of athletic figure and somewhat prepossessing countenance. The other culprits continued in chains in the spring of 1843.

number to be inflicted on a free man ; whereas, if he commit theft, his punishment is *half* that which would be awarded to free Moslems or rayahs. This latter provision of the law is not only founded upon the inferiority of slaves, when compared with free men, but because the higher a man's station in the scale of worldly advantages, the more severe ought to be his punishment in case of transgression. This most just and moral principle might well be taken as a model, in what are called more civilized lands.

But this portion of the slave law tells two ways. Thus, should any one maim a slave, to the loss of eye or limb, the fine is half that which would be paid for the same offence committed upon a freeman, no matter what the value of the slave. So also, if murder be committed on a slave, whose value may be 12,000 drachms, the maximum fine is 9990 drachms, or ten drachms less than the full blood price for a freeman's life.

Writers on slavery in Turkey have omitted to mention the specious plea put forward by Moslems, who say—"Our religious code and social customs forbid us to look upon unveiled free women, no matter what their condition, even within the privacy of our harems, unless they be of such near kin as excludes marriage. Thus, supposing we were not to be supplied with slaves, we should be compelled to abstain from entering our women's apartments, or to renounce being served by domestics. Being thus forbidden by law and decency to look upon free women, we have no alternative save that of employing slaves."

This is very simple reasoning, but it is, nevertheless, full of truth; for the laws regarding free Moslem women are so stringent as to render their employment nearly impracticable. It is true, the Turks might, and do sometimes, hire Christian women; but the generality of Constantinople citizens have the utmost aversion to admit such persons into their houses. Independently of religious considerations, always an inconvenience, when members of the same family differ in creed, they regard these women as instruments of outdoor intrigue and indoor dissensions, and can place no reliance either upon their honesty or their morality.

This is essentially applicable to the Greek and to many of the Armenian women of Pera and the Fanar, whose licentiousness and venality cannot be surpassed. Mr. Blanqui represents the Turkish women as displaying every vicious propensity and the Christians as possessing every virtue. We will not go so far as to affirm that the portraiture ought to be reversed; but it may be safely asserted, that no class of women in Europe can be found less entitled to the praise bestowed on them by Mr. Blanqui than the Christian females of Galata, Pera, St. Dimitri, and the Bosphorus villages. With them virtue is the exception; vice, the most mercenary vice, the standard.* Be this as it may, so long as Mohammedans adhere to those habits of reserve which are founded upon religious usages, the

* The practice of mothers bargaining for their daughters' honour may be cited, among other abominations, as a common occurrence. Many instances came to my knowledge; hundreds must therefore occur, and these of the most cold-blooded and sordid kind.

employment of free Moslem women will be impossible ; and, until Greek and Armenian females acquire a higher reputation for morality and honesty, the same repugnance will exist in regard to their employment in Turkish families.

Few persons, whether Mohammedans or Christians, are aware of a curious historical assertion touching the employment of Christians, namely, that a treaty was agreed upon for this purpose between Mohammed and Jesuhabus, Patriarch of the Nestorians, immediately after the Hegira. It is thus given by Barhebræus (Syrian Chronicles, pt. 3), and is also mentioned by Maris and Amris.

“ In these days came Mohammed the Prophet of Tai (Arabia). Said, who was a chief of the Christians, being in the desert with Jesuhabus, their bishop, went to him, and, after presenting him with gifts, obtained an admirable diploma, by which Mohammed recommended all Christians to the Arabs, and bade the latter defend the former from their enemies, and not to make war upon them, or to change the laws or customs of their forefathers. If Christians desired to repair their own churches, the Arabs were likewise ordered to give them assistance. Mohammed also prohibited the levying of taxes at any time from priests or monks, and limited the tribute of the poor laity to four pieces of money, and that of the rich to twelve. It was likewise ordained that, if any Christian woman should chance to be a servant in an Arab house, she could neither be compelled to change her religion, nor to abstain from the fasts,

prayers, or other ordinances of her church," &c., &c. It is right to add that the existence of this treaty, of which no authentic copy is extant, has been much disputed.*

As to the principal argument, on which Musselmans found their objection to employing free women as servants, it will be said, why conceal women's faces? Why not obviate this difficulty in the same manner that other precepts have been evaded? Why not infringe this law, in the same way that other laws have been set aside for beneficial purposes: such, for instance, as the introduction of dissection and music, and this in spite of the most stringent injunctions to the contrary?†

There can be no doubt that such infraction would tend to good results, and that domestic servitude might be placed upon the same footing in Turkish as it is in Christian families. But, however willing the Constantinopolitan Turks may be to submit to political or practical changes that do not encroach upon their privacy, they are as far removed at present as they were a century ago from admitting reforms that trench upon their domestic privileges, and are at variance with their most inveterate prejudices.

* A legend connected with this supposed exemption has already been related. A note touching upon this subject will be found at the end of this chapter.

† The law runs thus in regard to these two points: "Thou shalt not open a dead body, although it may have swallowed the most precious pearl belonging to another"—and "To listen to music is to sin against law; to play upon any instrument is to sin against religion; to take delight in such occupation is to sin against faith, and renders him who practises it guilty of infidelity:" and yet dissection is now openly practised at Galata Serai, and the city re-echoes from morn to night with the clang of music.

Upon all other subjects of social practice Moslems are open to argument ; but, upon questions touching their domestic arrangements, they will neither listen to observation nor accept the force of example. Herein also they are supported by the women, whose prejudices are more deep-rooted than those of the men. Slavery is not defended however upon principle. All they say is — “ So long as our religious code and social practices remain unchanged, we must either employ slaves, hire Christian women, or wait upon ourselves. Slavery is therefore a necessity interwoven with our faith and notions of decency, and cannot be abolished without subverting the very basis of our social and moral institutions.”

Enfranchisement of Slaves.

If a man legally marries his slave, from that hour “ adet ” entitles the latter to claim freedom. If a master holds commerce with a slave, and she exhibits evidence of pregnancy, she is not emancipated by law, but herein social custom is stronger than law, and the woman’s liberty is insured. Under no circumstance would a proprietor be justified in selling the mother of his child. Exceptions may occur, but they are stigmatized by public opinion and condemned by religious authorities. Singular, however, as it may appear, when the opinions of negresses are consulted, they generally prefer remaining slaves to being manumitted ; the motives for this have been mentioned elsewhere.

A slave may be the joint property of two persons ; in that case, she cannot hold commerce with one without

consent of the other : should this rule be infringed, the issue is not free, unless legitimatized by the subsequent assent of the co-proprietor. Cases of joint property in female slaves is extremely rare, save in the same family, where husband and wife, mother and son, or brothers, join to purchase for economical purposes. Under all circumstances, female slaves are considered, by courtesy, as belonging to the mistress of the house, or to the different wives, where there are more than one.

Male slaves are rarely retained in bondage more than seven or nine years, unless when purchased in infancy, or born in slavery. Exceptions occur, but are declared reprehensible in a religious sense, and contrary to established practice. In these cases, proprietors desirous to fulfil a duty declared to be meritorious by the church, and equally desirous not to lose money expended in purchase and education, satisfy their conscience by a subterfuge. They consequently sell slaves before the expiration of the prescribed period, and then purchase others whom they dispose of in a similar manner. But these subterfuges are condemned by all respectable men, and are regarded as the acts of usurers and oppressors.

The great majority of masters liberate their adult male slaves at the expiration of the above period. If they are well conducted, they are recommended as out or in-door servants. If they have learned a trade, and the master belongs to an esnaf, he employs them as shopmen or journeymen, or places them with other masters, where their success depends upon their industry ; but, when libe-

rated, they mostly prefer serving as domestics to working at sedentary trades or those requiring strong exertion. The greater part enlist in the army, where they have a prospect of rising to higher grades. At this moment, there are three or four pachas, some field and many inferior officers, who are liberated negroes.

Latterly, the Sultan, determined to divide the black from the white soldiers of his guards, directed, as a preliminary measure, the formation of an additional squadron to the first lancer regiment, to be composed entirely of negroes. This squadron, mounted on grey horses, is one of the best appointed and most soldier-like of the household cavalry. Their uniform, on state occasions, is also advantageous, consisting of scarlet dolmans, with black braid for the men and rich gold lace for the officers.

It often happens that masters, desirous to provide for and establish their female black slaves, seek out husbands for them among respectable small shopkeepers. In such cases, the female receives a trifling dowry and other marriage presents from her owner, and passes at once into the full enjoyment of civil rights. But, even in this case, although she may have lost all legal claims upon her former proprietor, she generally finds protection and support from him, should ill treatment or misfortune be her lot. White female slaves, rarely brought up to inferior menial services, are frequently provided for by higher alliances, when purchased and educated by the great ladies of Constantinople. It is admitted that the care bestowed upon their education renders them the

most accomplished, though not the most amiable, women of the capital.

Young libertines, and even men of maturer age, sometimes shew themselves averse to marriage, and prefer to live with purchased white slaves, who are liable to be cast off and changed at will, unless they become mothers, in spite of the flagitious antidotes too often recurred to even in the wedded state. Other girls are also purchased by men and women for purposes still more disgraceful. But this profligate traffic, so contrary to the laws and customs of the Turks, is of rare occurrence, and, when discovered, is punished with unrelenting severity.*

The degrees of slavery are various, each serving as a stepping-stone from unconditional bondage to complete emancipation. The form employed for granting freedom is simple and concise. It consists of a few words, either written or verbal, attested by two witnesses, thus: "I declare Zeid or Ayesha to be free"—"Thou, Selim, art my child"—"In the name of God, Merjian, be free," and so forth. Although these exclamations may have been uttered during intoxication, the results are the same, and the slave may cite his master before the judge, and require enforcement of his liberation.

The degrees of slavery are minutely laid down in the

* Many unfortunate individuals, belonging to the outcast portion of the sex, may be seen loitering about the cemeteries. They may be distinguished by their reckless look and gait, and by their being generally accompanied by soldiers and sailors, for whose special convenience they are tolerated by the police.

hedaya and commentaries, and, with some few modifications, are as follows :—

I. Firstly, the absolute or unconditional male slave, kyool, and the female, khaleek.

II. The slave moodabar (one privileged to act). This class is divided into two sections, moodabar mookayed (privileged to act conditionally), and moodabar mootlak (absolutely privileged). In both cases, the enfranchisement is prospective, conditional, and more or less positive, according to the expressions employed by the proprietor ; that is, the slave's liberty is made contingent upon certain acts to be performed by or connected with the master. For instance, " You shall be free when my daughter Esma is married " — " When my son Hafiz shall be circumcised " — " If my wife bear me a son " — " When I return from pilgrimage " — " If God pleases to cure me of this malady," or " When I die."

To render these stipulations valid, a deed called tedbeer is necessary. This deed, delivered to the slave, and registered at the office of the judge of the quarter, cannot be cancelled even by mutual consent. When these contracts are made, the slave thus declared " privileged to act conditionally " obtains no immediate advantage or civil rights — he may be sold, hired out, or lent ; but here the tedbeer produces its effect, for the deed remains valid, and, consequently, although the slave be sold and become the property of another, his liberty is insured the moment the stipulated contingency takes place. The diminished value of the slave resulting from this uncertain tenure acts as a bar to sale.

The slave mootlak differs materially in condition from the mookayed. His is a nearer approach to liberty, although the stipulations are dependent upon subsequent events. Thus he cannot be sold, let on hire, or lent. He becomes a fixture in his master's house, and enjoys absolute rights of hospitality and protection, no matter how long the period between the grant of the deed and its accomplishment. These two classes of slaves are frequently met with.

III. This section consists of slaves called mazoon (holding a permit), that is, having permission to set up in business, or to work on their own account. They may buy, sell, acquire and enjoy property. They may purchase slaves, and, in dealing with their masters, may compel the latter to pay debts for goods furnished or money lent. They are responsible for their own acts and debts, and may be seized and sold to redeem one or the other. But they cannot realize either money or chattels without their masters' consent until they die. Even then, if they should be without issue, or die intestate, the master is their legal heir. Their children are likewise their masters' property, supposing the father dies without being manumitted; but, as a set-off, these children are also mazoon.

Slaves in this condition may be said to enjoy personal responsibility and exemption from servitude, but in other respects they obtain no advantage, save that of amassing and enjoying property which they cannot alienate. The law declares the sale of this property to be valid, as far as the purchase is concerned, but the mazoon reaps no ulti-

mate benefit, as the purchase-money becomes the property of the master, unless the latter should die before his mazoon.

“ Permit-holding slaves ” cannot quit their place of domicile without their master’s assent. Should they infringe this rule, their contract is broken, and, no matter what their condition, their property may be seized by their owner. Notwithstanding these drawbacks, the condition of mazoon is a transition much coveted by slaves. Some masters enter into contracts for half profits, and hold the slave responsible until he is emancipated. Generally speaking, however, proprietors grant the permit, unshackled, to well-disposed and industrious slaves, who commence business on loans granted by their owners; and, having repaid this debt, soon obtain freedom, with knowledge and habits of business which render them useful members of society. Numerous instances of mazoon are to be met with in the bazars, all more or less prosperous and apparently happy.

IV. This category consists of slaves holding a kytabet (contract). Individuals to whom these documents are given are called mookyatib (registered). Their manumission is made dependent upon their performing certain conditions agreed upon with their masters, such as the payment of stipulated sums of money, the performance of a given task, the execution of any hazardous enterprize, and so forth, always providing that such services be not contrary to law, in which case the contract becomes void. This proviso is enacted in order to prevent masters from

exciting their slaves to commit crimes by promises of freedom. Until the stipulations are fulfilled by the holders of contracts, they enjoy its privileges, with the addition that they cannot be sold, lent, or let out to work. They likewise obtain permission to travel for purposes of trade or pleasure. They can purchase slaves, and grant to them the same advantages enjoyed by themselves; and, the moment the slaves accomplish their engagements, no matter how soon, they are unconditionally free. On the other hand, should they fail to fulfil the conditions within the stipulated period, their contract becomes void, and they again fall into absolute slavery.

Should a mookyatib die before accomplishing his contract, his property reverts to his master, and his children remain slaves. But, if the contract depends upon the payment of a given sum, such as the parent's value, as commonly occurs, and the children can procure wherewithal to cover the amount, they may pay the sum, and thereby emancipate their fathers' property and their own persons. In nine cases out of ten, mookyatibs enjoy *de facto* personal liberty, with the power of trading, working, and travelling on their own account, in order that they may amass money for their own redemption. This is a humane and moral system. It inculcates habits of industry and economy, and excites the contract-holders to be careful, honest, and sober, by the certainty of freedom. Liberty being made contingent upon their own exertions, all their energies are called into action; and, having by this means acquired habits of industry and knowledge

of business, they are less likely afterwards to relapse into that listless indifference which generally characterises slaves and servants in Constantinople.

V. This class is entirely composed of females, whose children have been adopted or acknowledged by proprietors. The mothers are then called oom-ul-velid, (mothers of children) and are divided into different sections, according to the degrees of paternal responsibility. For instance, if a slave become pregnant by the master's father, she is the oom-ul-velid of the former, who is held responsible for maintenance. But, if the master's son be the parent, the charge of maintenance rests with the former; that is, where father and son are joint proprietors. In the first case, the female becomes unconditionally free, and, at the death of the father, the child is the legitimate heir of the deceased. In the second, the child is equally legitimate, but the mother's *de jure* manumission is prospective, unless legally acknowledged by the survivor.

Until this acknowledgment takes place, the civil condition of oom-ul-velid differs little from that of unconditional slaves, save that they cannot be sold, or alienated in any way. This privilege of the "mothers of children" is strictly adhered to in the capital, and, generally speaking, in all the Turkish provinces, except in Egypt. There pregnant women, and those with infants at the breast, are repeatedly sold, in order to enhance their value; as brood mares are disposed of, with foals at their feet.

The Arab ghelab (slave dealers) are not scrupulous

on this head, even at Constantinople. Newly imported girls, with infants in their arms, may now and then be seen exposed at Yessir Bazary, and are purchased at low prices by those who propose to rear up the children. It may, however, be laid down as a general rule that, the moment a female slave is declared pregnant, she becomes entitled to the privileges of an oom-ul-velid, and should force, accident, or the visitation of Providence prevent maturity, her title is not vitiated. The title is in the fact of pregnancy and not that of parturition. This class is, therefore, the most general in the city, and, although the law does not recognize the woman's freedom at once, social practice awards to her all the privileges.

Such are the general features of law and practice upon this subject. By these it will be seen that the condition of slaves is superior to that of the same class of unfortunate beings in those Christian countries or colonies, where the disgraceful principle is constantly aggravated by the barbarous conduct of proprietors. In the latter case, the inhuman statutes of Rome are frequently surpassed by owners, and the law turns a deaf ear to the miseries of sufferers; whereas, in Turkey, social custom tends to modify the asperities of the law and to soften down the rigours of the right of force.

An impression exists in Europe, that masters of families in Turkey exercise uncontrolled and despotic power over the persons of their slaves. Enough has been said to show that this belief is in a great measure founded on error. Instances are undoubtedly met with of departure from the general humanity and kindness evinced

by owners towards slaves. Some dissolute persons at Constantinople, as in more civilized capitals, set the laws of decorum and religion at defiance. But these are exceptions ; and it would be as preposterous and unjust to accuse the whole aristocracy of England of irreligion and immorality, because two or three of its members are notoriously profligate, as it would be to accuse all Turks of barbarity, because the Pasha of Tophana committed a cold-blooded murder on the body of his unfortunate slave. It is upon exceptions, and not upon general practices, that writers generally found their opinions, and thus mislead Europe.

The domestic ties and social laws which regulate the conduct of masters of families in Europe act with almost similar force in Turkey, although the religious code admits of extreme latitude.

“ We are undoubtedly masters of our own property,” (slaves) will be observed by men of respectability ; “ but we have consciences and hearts. We respect our own characters, and, above all, desire to maintain domestic concord. Were we to transgress the rules of decorum, we should subject ourselves to constant dissensions at home and to animadversion abroad. We should exhibit bad examples to our children, and become the scorn of our neighbours, of our servants, and even of our slaves. In short, the force of rectitude and morality implanted in all men’s bosoms by divine Providence is stronger than that of right derived from law ; albeit these laws have their source in divine inspiration. These are the principles

which the vast majority of Osmanlis inculcate upon the minds of their children, and act upon themselves."

My experience has been more limited than I could have desired; but it has, nevertheless, enabled me to affirm that, in almost all instances which came within my knowledge, whether ocular or oral, the above sentiments were borne out by facts.

Another class of individuals remain to be mentioned, who, by a sorrowful impunity, are entitled to become the attendants and guardians of ladies of high rank. This class, whence are selected the Kizlar Aghassy and other imperial functionaries of that officer's department, are vulgarly called Khadem, but are generally styled by the politer designation of Agha (master), or Lala (guardian), added to their names. Nubia, Abyssinia, and other provinces bordering upon Mehemet Ali's territory, are the nurseries whence these unfortunates are generally plundered, and, in most cases, the process of mutilation is performed by Coptish Christians, which process consists of two degrees, each equally revolting to nature and humanity, and causing a most deplorable sacrifice of life. Some few are also imported from Tripoli, but they are more expensive and less healthy.

In former days, there existed no prohibitive or restrictive laws upon this subject; but when Sultan Mahmoud reformed the Seraglio hierarchy, and re-organized the imperial household, he almost abolished the white Aghas, and curtailed the powers of the Kizlar Aghassy, until then an important political personage.

He limited the number of this individual's subordinates, forbade the mutilation of slaves, and prohibited the importation and the employment of such persons by the public. Although the latter prohibitions are evaded, the result has been to diminish importation, and to augment prices; so that at present young khadem are rarely met with in the slave-market, and, with the exception of the imperial household, and the households of Sultanas and of some few men of high rank, the employment of Aghas may be considered as exploded.

It was affirmed that the whole number of these individuals at Constantinople in 1843, including those of the Sultan, did not exceed four hundred. Their price varies, when first imported, from 8 to 10,000 piastres. Those from Abyssinia, whose features are pleasing and figures good, average more than the Nubians or other negroes, who soon become hideously obese and misshapen.* The office of Kislär Aghassy, although not absolutely abolished, has remained unoccupied since the demise of the last tenant, who died, it is said, of despair at not being invited to an official dinner by the grand vizir, soon after the inauguration of the present Sultan. His functions are performed by the Khaznadar Agha (treasury or privy purse), who is next in the black hierarchy. The latter, who rides after the Sultan and

* The white Aghas that are still seen within the old Seraglio are remnants of those pensioned by Mahmoud. They are allowed to terminate their days within the walls where their influence was once unlimited. Two or three of these persons are civil and obliging, and not reluctant to furnish information relative to the practices of the harem, when adroitly catechised.

attends him in a separate boat, is constantly mistaken for the former.

It is generally supposed that these Lala are the terror of the harem. They are depicted by writers of hasty travels as armed with whips, bowstrings, and poisoned cups, rejoicing in deeds of bloodshed and cruelty, and causing the unfortunate ladies under their guardianship to lead a life of perpetual torment. This is far from being the case. In the first place, singular as it may appear, Turkish ladies of quality consider the attendance of Lalas, riding or walking by the side of their arabas, or seated upon the after-deck of their kayiks, to be as necessary to their dignity as do the wives of German noblemen the accompaniment of chasseurs. Secondly, in lieu of tyrannizing over the ladies, they themselves are, for the most part, subject to taunts and even blows from young and old; and, although entitled to enter the harem, they cannot do so without permission, and even then are prohibited from looking upon the ladies unveiled.

A fethwa of the renowned Moufety, Djemaly Ali Effendy, determines the latter point in these words: Question. "Is it lawful for Zeinab, a Moslem woman, to expose her face unveiled to her own slave?" Answer. "No."

The duties of the Lala are to escort ladies either to the bath door, to the mosque, or on parties of pleasure, to execute commissions, and to act as attendants upon the children, whence the name of Lala. Undoubtedly, if a black Agha should discover any lady under his

charge acting contrary to the honour of his master or to the rules of propriety, it would be his duty to remonstrate, and to inform his patron; but no Agha is permitted to raise his hand unauthorized against a woman, or to overstep the bounds of the most submissive respect. That they have been, and may still be, employed as instruments of jealous vengeance is possible; but, when the European public is regaled with stories of death-sacks and fatal cords as common and authenticated occurrences, it is a proof that writers have been deceived, or have wilfully sought to deceive others.

Deeds of blood and capricious tyranny are recorded as frequent in the domestic history of the Osmanlis, but not among the middling or lower classes. These acts were generally limited to the highest quarters. The monstrous Seraglio laws, which condemned the wives, female slaves, and whole harems of deceased Sultans to perpetual incarceration and often to death, combined with the execrable system of infanticide, an example of which has been cited in the first volume, were sufficient to contaminate a whole nation. But, when such deeds were bruited abroad, men sighed, shrugged up their shoulders, and ejaculated, in half-whispers, "God is great:" not in approbation or with any desire to imitate these cruel examples, but in wonder that the Padishah could sanction deeds so contrary to the word and spirit of the divine code, of which he is regarded as the essence and fountain.

The distinguishing mark between the Aghas of the imperial family and those of other individuals is that the former are privileged to wear swords with gold-

embroidered belts, and are mounted when accompanying the ladies; whereas the latter go unarmed and on foot. Their dress consists of a fez and blue or olive surtout, with metal buttons, and, when of higher rank, a coat embroidered with black braid. The livery, if it may be so called, of all servants is nearly similar. Strictly speaking, liveries are unknown; the only approach to a distinctive mark of servitude is a piece of silk, blue or red, attached to the collars and hanging down in front of the coats of imperial footmen.

The grand vizir, however, recently introduced an innovation; his coachman was dressed in an hussar uniform. Armenian and Greek servants wear the common attire of their respective nations. Those of Turks in general are dressed in plain blue or brown surtouts, for the most part ill made and worse brushed—faults not redeemed by ill-cleaned, slip-shod shoes. The necessity for putting off the latter when entering a house or boat renders it more convenient to wear the shoe pressed down at heel, a practice common to all classes.

Until the re-organization of the imperial household, the body of black Aghas was numerous, and their superior officers held the highest court offices. Their chief was the Buyuk (great) Agha, better known as the Kizlar Aghassy (chief of the maidens), a most important personage. He was a minister of state, and, in his quality of inspector and administrator general of the holy cities, took precedence after the grand vizir, Sheikh Islam and Capudan Pasha. He was chief comptroller of the imperial household, domains, and wakoofs, the confidential counsellor of the Sultan, the keeper of his ear, and almost

of his person. All men, from the grand vizir to the youngest clerk at the Porte, courted and feared him. In short, he may be said to have governed the empire.

Thus, upon many occasions of revolt, the discontented Janissaries directed their principal fury against these men. When Mahmoud II. emancipated himself from the thralldom of the Janissaries, he also shook off the trammels of these functionaries. The Buyuk Agha was stripped of all political power; and, although he was permitted to retain the nominal inspectorship of the holy cities and domains, he was shorn of all real influence, and limited to the mere superintendence of the harem. The remainder of the imperial establishment was confided to the care of a Pasha, with the title of Mabain or Serai Mushiry, a title corresponding with Marshal of the ante-chamber or palace.*

By a singular custom or etiquette, the Kizlar Aghassy is expected to provide himself with a female domestic establishment, as a *pro forma* appendage to his dignity. His official residence is, or rather was, contiguous to the imperial abode, of which it forms an external portion. The Khaznadar Agha (privy purse), who now performs the functions of the Great Agha, is a Nubian by birth, and some forty years of age. He is tall, heavy-featured, high-shouldered and obese. His legs are disproportionately long, his carriage most graceless, and his expression of feature most unprepossessing; and yet this expression is more like that of a man conscious that he differs sorrowfully from others than that of a haughty

* The correct court-title of this functionary is Khassa Mushiry (private marshal).

or tyrannical despot. Though his person appears ill-adapted to equitation, Suleiman Agha is a fine horseman, always well mounted, and remarkable for the richness of his crimson and gold saddle housings. But, though he rides well, his movements on foot seem to be as embarrassed and graceless as those of a chimpanzee, to which animal the elder Aghas bear a strong resemblance.

Should the office of kizlar aghassy be restored, the present khaznadar will succeed by priority. Under his orders is a body of at least 80 lalas. Of these a certain number is attached to the service of each kadinn, all which ladies are entitled to equal establishments and honours: the remainder perform general duties. The young are carefully educated, under learned hodjias, in the principles of religion, in writing, reading, arithmetic, and Eastern languages. They are likewise taught the sword exercise and horsemanship. In former days, their address in the latter art and in archery is attested by the marble columns (*nishan tashy*) erected upon the surrounding heights, and in the *gul-khanali* kioshk, upon which are inscribed records of their prowess as toxopholites and victors at the game of *djerid*.

It is from the best instructed, most active, and intelligent, that selections are made for the higher grades, such as the khaznadar agha (privy purse), whose duties are those of accountant, treasurer, and paymaster, as well as constant attendant upon the monarch's person; the *oda lalassy* (governor or groom of the chambers), charged with inspecting the dormitories of the *odaliks* and other female slaves, as well as those of the Sultan

in the harem; the khazna vekily (deputy treasurer), and the bash kapou oglany (chief of the pages, or door-keepers). Formerly, the latter office was filled by a white eunuch, who was governor of the itch oglany (pages); but these functions are now confided to a black agha, whose duty it is to superintend the education and to maintain order among the higher class of khadema (private attendants), who have replaced the pages.

Having given an outline of the duties of the black aghas, I will avail myself of this opportunity of enumerating the 24 grand officers, composing the Sultan's household and immediately attached to his person, according to their official rank and right of precedence.

SULTAN'S HOUSEHOLD.

One khassa mushiry (private or grand marshal), who is the chief officer of the mabain, and general governor and commander of the imperial residences.

Four mabain khiatiby (secretaries of the ante-chamber), with the rank of ferik (lieutenant-general). The first of these, who is in constant attendance upon the Sultan, has little to do but to receive and transmit the monarch's orders. The second writes the Sultan's letters to the Porte and to his ministers. The third waits upon the Sultan after night-prayer, when the bag containing despatches from the Porte, sealed with the grand vizir's signet, is opened and the contents are laid before the sovereign, who reads them himself; and, when answers are required, this secretary indites them under the Sultan's dictation, and seals them with the small imperial signet, which his highness always carries about his person. The fourth is charged with receiving all petitions presented to the Sultan, when going to mosque or elsewhere. If there be time, his highness generally reads these petitions, as soon as he has concluded namaz, and the secretary is directed to write supplies.

Six mabainjee (gentlemen of the ante-chamber), personal attendants upon the sovereign. Each has his particular charge: the first is intrusted with all that concerns the wardrobe; the second, pipes; the third, the table; the fourth, the kitchen; the fifth, sabres and

nishans; and the sixth has the inspection of beds and linen, when the Sultan does not sleep in the harem.

One bash unkear imâmy (first chaplain in ordinary.)

One khaznadar agha, performing the function of kizlar aghassy. The last seven have the rank of levâ (major-general). Each has several subordinates, deputies, and secretaries, paid by the civil list.

One büyük mirakhor (master of horse), who has under his orders the kutchuk mirakhor (deputy master of horse), and all the capidjy bashy (chamberlains).

One kapou aghassy (chief of white eunuchs), having some few of this class under his orders. The present chief is an old man, and the greater part of his subordinates are equally aged. The office will be allowed to cease at his death. Vacancies are not filled up, unless by chance some eastern potentate or obsequious pasha thinks fit to present the Sultan with one of these unfortunate beings.

One khazny vekily (deputy treasurer), who is governor of Yeny Serai, commonly called the Old Seraglio. He is also inspector of the imperial furniture and jewel office. Under his orders are 24 pages of the khass oda (privy chamber), and 32 other pages belonging to the khazna odassy (treasury chamber).

One matbah eminy (intendant of kitchens), having under his orders nearly 500 persons, such as vekilhardj (purveyors, or stewards), cooks, scullions, wood-cutters, charcoal-burners, confectioners, pastry-cooks, sherbet-makers, lamplighters, water-carriers, and so forth.

One tehokhadar agha (chief footman). He always accompanies the Sultan on foot, stands by his stirrup, sits in the same boat, and is regarded as a most confidential personage. He has upwards of 100 footmen under his orders.

One ser-hadema (captain of body guard). This corps consists of 600 picked men, having the rank of lieutenant. Two or more always attend the monarch, armed with light muskets.

One ser moussiky (captain of music), a sinecure. The office of instructor and chief of the Sultan's band is entrusted to a brother of the composer Donizetti, with rank of colonel.

One muezinn bashy (first caller to prayer and chorister), having under him 24 subordinates. Their duties are to announce prayer hour from the minarets of the palace temple, and to attend the Sultan to public mosques, where they aid in performing service.

One, bash moossaib (jester, or conversation maker). This person attends when the Sultan dines, which meal he invariably takes alone, or on other occasions; and is prepared to tell stories, or to enliven the monarch with gossip and witty repartees. He is allowed great freedom

of speech, and is sometimes commissioned to introduce subjects which others dare not bring to the imperial ear. Good and evil result from this.

One kitabjee (librarian) of the Sultan's private collection, and keeper of his Koorans.

One khavejee bashy, intendant of coffee department. He is responsible for the coffee presented to the Sultan, and is himself the bearer of the cup. The subordinates supply the whole household.

One berber bashy (chief barber); a confidential post; but it has lost much of its importance in later times.

The number of individuals subordinate to the above 24 functionaries are numerous. Taken collectively, the whole male household cannot be estimated at fewer than 2400 persons, including body guard, boatmen, and stable department. All are fed, paid, clothed, and lodged at the Sultan's expense, within or contiguous to the precincts of the imperial residence.*

Numerous as such an establishment may be, it is not disproportionate, when compared with the households of vizirs or of pashas governing provinces. As the composition of their households is little known, I will subjoin a list of the establishment of one of these functionaries.

HOUSEHOLD OF VIZIRS OR PASHAS OF FIRST CLASS.

Kihaya, Intendant and Comptroller.

Divan Effendessy, Secretary.

Moohurdar Effendy, Seal bearer.

Kitabjee, Librarian.

Imâm Effendy, Chaplain.

Divitdar Effendy, Inkstand bearer.

* The teshryfadjee (master of ceremonies), the hekim bashy, the djerrah bashy (chief surgeon), the zedjria emini (inspector of wines), the munedjim bashy (chief astrologer), and the imperial dwarf, who has also the rank of levâ, might be added, as well as some others, but they are not included in the 24 principal court charges. Some few mutes, born deaf and dumb, are also extant, but they are old men, relics of former times and usages. The titles of selihctar agha (sword-bearer), and many others, have been abolished.

The above six are of superior rank. In the provinces, each of these personages has his deputy, and in some of the great pashaliks from six to ten assistants.

Caftan Aghassy, First Valet, or Keeper of Robes.
 Tootoonjee Bashy, Head Pipe-keeper.
 Bash, or Tchokadar Agha, Chief of indoor Servants.
 Khaznadar, Treasurer.
 Khavéjee Bashy, Coffee-keeper.
 Kilarjee Agha, House-steward and Storekeeper.
 Sofrajee Bashy, Table-decker.
 Berber Bashy, Barber.
 Inirakhor Agha, Stud Groom and Clerk of Stables.
 Vekil-harj Agha, Clerk of Kitchen.
 Harem-Kihayassy, Purveyor for Harem.
 Ashjee Bashy, Head Cook.
 Harem Aghassy, Chief Eunuch.
 Capoujy, Head Porter.
 Saïss Bashy, First Groom.
 Saraédar, or Aévass Bashy, Chief Factotum.

The latter are almost all Armenians. They act as purveyors, messengers, scullions, wood-cutters, fire-burners, and bath-cleaners, and perform other menial duties. The saïss are generally Bulgarians, or Greeks, sometimes Egyptians, but rarely Turks. To the above list might be added many other servants, such as pipe-keepers, footmen, bath attendants, carpet-keepers, laundry-men, bed-makers, kavass, gardeners, and boatmen.

Thus the establishment of such a person as Halil Pasha may be said to consist of 100 male domestics. This number is increased tenfold, when pashas of the first rank are employed in the provinces. In former times, the households of such pashas, say at Damascus, Bagdad, or Widdin, exceeded 2000 persons, including 600 delys (irregular horse), forming their guard.

Having thus enumerated all principal male functionaries in the household of Sultans and Pashas, a few remarks on the female establishments shall be reserved for the commencement of another volume. In the mean time, I will annex, in the form of an appendix, a list of the great departments of state; showing the designation and number of all public functionaries, forming part of the court and government, according to their official precedence on the roll of the teshryfadjee bashy (master of ceremonies). There is no other excuse for inserting this nomenclature than its novelty; and perhaps its serving to elucidate the official hierarchy at the Porte—a subject with which even foreign legations at Constantinople are little conversant.

PUBLIC FUNCTIONARIES AT THE PORTE.

I. GRAND DIGNITARIES.—FIRST CLASS.*

Sadrazan (Grand Vizir), entrusted with great seals.†

Sheikh Islam, Supreme Head of Church and Law.

Serasker, General-in-chief of Land Forces; Governor of Stambol‡ and Grand Constable.

Capoudan Derya, Grand Admiral, Governor of Harbour and Arsenal, Superintendent of Archipelago, and General of Marines.§

Defterdar or Mailiee Naziry, Lord Treasurer and Finance Minister.

Reis ul Kuttab, or Khardjee Naziri, Minister for Foreign Affairs and Arch Chancellor.||

* Having rank of mushir (field-marshal).

† Sadrazan is a corruption of sadry azem (seat of honour or elevation).

‡ Serasker (head of army).

§ Captain of the sea. This title has been recently substituted for that of Capoudan Pasha. It would be superfluous to give the names of occupants, especially as changes take place daily.

|| Literally, "Director of External," recently substituted for Reis Efendy.

Nakib ul Eshraf, Chief of Emirs or Prophet's kin.

Topshy Moshiry, Master-General of Artillery, Governor of Tophana and Outer Harbour, and Inspector of Quarantines.

II. PRINCIPAL COURT DIGNITARIES.

These have been enumerated.

III. COUNCIL OF MINISTERS,

Divided into two sections, the first of which forms the Privy Council.

FIRST SECTION.*

Dakhilya Naziry, or Bash Vekil (Grand Vizir), President and Minister of Interior.†

Moufty Ulenam (Sheikh Islam), President of Court of Cassation, Minister of Justice and Ecclesiastical Affairs.

Khassa Mushiry, Minister of War, Imperial Palace, and Lord Marshal.

Bahriya Naziry, Minister of Marine, Grand Admiral, and Inspector of Seas.

Kharidjia Naziry, Minister for Foreign Affairs.

Reissy Medjlis, President of Council of State

Maillee Naziry, Minister of Finance.

Moontazama Mushiry, President of Council of War.

Kharbiya Naziry, Storekeeper-general.

A Minister of State without portfolio.

A ditto ditto.

Topshy Mushiry, Grand Master of Artillery.

SECOND SECTION.‡

Gumruk Naziry, Director General of Customs and Commerce.

Messarifat Naziry, Military Intendant General.

Deâvy Naziry, Secretary of State—Department of Justice.

Mekatib Naziry, Ditto ditto—Public Instruction.

Zarb Khana Naziry, Master of the Mint.

Evkaf Naziry, Intendant of Wakoofs.

* With rank of marshal.

† The common title of the grand vizir is Sadrazan.

‡ Rank of Lieutenant-General.

Ihtisab Naziry, Intendant General of Police.

Roomely Defterdary, Comptroller General of European Provinces.

Anatoly Defterdary, Ditto ditto Asiatic Provinces.

Moohasseby Reissy, President of Audit Office.

Baroot Khana Naziry, Intendant General Powder Manufactory.

The above twenty three functionaries compose the grand council of state, under the presidency of the grand vizir. All questions are submitted to open vote, and discussion is free. The Sultan now and then attends as an auditor, but rarely takes share in the debates. The following have also votes.

IV. FUNCTIONARIES FIRST CLASS, COUNCILLORS OF STATE.*

Dakhilya Musteshary, Department of Interior.

Serasker Musteshary, War.

Bahriya Musteshary, Marine.

Mailiee Musteshary, Finance.

V. COUNCIL OF STATE (AKHIAM ADLYA) OR SUPREME COURT OF JUSTICE, CONSISTING OF:—

1 Reissy Medjlis, President.

2 Vice Presidents.

2 Ministers of State without Departments.

12 Councillors.

5 Auditors.

1 Secretary.

Upon extraordinary occasions, all members of the privy council and council of ministers, with the two grand judges (cazi asker) of Roomelia and Anatolia, also take their places at the board—so that the whole united form a body of forty-six members.

VI. COUNCIL OF WAR, ASIATIC PROVINCES.

1 President.

2 Vice Presidents—Civilians.

* With rank of Lieutenant-General.

- 4 Lieutenant-Generals (Ferik.)
- 4 Major-Generals (Levâ.)
- 6 Colonels (Mir Alai.)
- 1 Secretary.

COUNCIL OF WAR, CONSTANTINOPLE.

- 1 President.
- 2 Lieutenant-Generals.
- 2 Major-Generals.
- 4 Colonels.
- 1 Secretary.

COUNCIL OF WAR, EUROPEAN PROVINCES.

- 1 President.
- 1 Lieutenant-General.
- 2 Major-Generals.
- 4 Colonels.
- 1 Secretary.

These Councils take cognizance of all matters concerning the internal economy, distribution, provisioning, and discipline of the troops.

VII. COUNCIL OF AGRICULTURE AND PUBLIC UTILITY.

- 1 President.
- 1 Vice President.
- 1 Intendant General of Waters.
- 1 Ditto ditto Woods.
- 1 Ditto ditto Cattle Markets.
- 1 Ditto ditto Corn ditto.
- 2 Deputies from the Syndies of Native merchants.
- 2 Ditto ditto Frank ditto.
- 4 Senior Under Secretaries of State, Finance Department.

VIII. BOARD OF COMMERCE.

- 1 President.—The Minister of Commerce, Director General of Customs, who is also Intendant General of the Valida Sultana.
- 2 Deputies from each of the Six great mercantile companies.

IX. FINANCE BOARD ; OR, COMMITTEE OF BANKERS.

- 1 President.—Minister of Finance.
- 1 Vice-President.—The Senior Under Secretary of Finance.
- 1 Director of the Mint.*
- 2 Deputies from each of the three great companies of Bankers.

With the exception of the first two the whole are Armenians.

X. AUDIT OFFICE.

- 1 President.
- 12 Councillors.
- 1 Secretary.

XI. TARYKI ILYMA (COURTS OF JUSTICE).

Supreme Court of Appeal.

- 1 President.—Sheikh Islam.
- 6 Titular.—Cazi Asker (ex-Grand Judges).
- 1 Reporter.

Courts of Justice.—European Provinces.

- 1 President.—The Roomely Cazi Askery (Grand Judge of Roomelia).
- 2 Judges.
- 1 Reporter. (Vekayi).

Court of Justice.—Asiatic Provinces.

- 1 President.—The Anatoly Cazi Askery.
- 2 Judges.
- 1 Reporter.

Tribunal of Mayor of Stamboul.

- 1 President.—The Stamboul Effendissy.
- 1 Reporter.

Each Eyalet, or distinct government (Royalty), such as Mecca, Scutari, Galata, Eyoub, Adrianople, Broussa, Bagdad, and Jerusalem, has its court of Justice—consisting of a Mollah (President), a Mufty (Attorney-General), one reporter and one secretary. They

* The present Director is Duz Oglou, the wealthy Armenian banker.

receive reports from minor tribunals, and their decisions are again subject to the revision of the superior courts of the capital—that is, on appeal. Each Sanjiak (district) has its court composed of Cadys and inferior magistrates, and each canton its local magistracy for correctional affairs.

XII. FUNCTIONARIES OF SECOND CLASS, HAVING MAJOR-GENERALS' RANK.

First Section.

DIRECTORS GENERAL.

Tackvym Naziry, Inspector of Printing and Censor.
 Djizya Naziry, Collector General of Haratch.
 Mektiby Kharbiya Naziry, Director of Military Academy.
 Mektiby Tibbiya Naziry, Ditto, Medical ditto.*
 Menazil Naziry, Post Master General.
 Sou Naziry, Director of Water-works.
 Orman Naziry, Ditto, Woods and Forests.
 Oghnam Mudiry, Inspector of Meat Markets.
 Zahira Mudiry, Ditto Corn ditto.
 Zedjriya Mudiry, Ditto, Wine and Spirits.

SECOND SECTION.

INTERIOR.

<i>Directors.</i>	<i>Second Secretaries.</i>	<i>Offices.</i>	<i>Clerks.</i> <i>1st. 2nd.</i>
1 Mektoobjee, 1st. Sec. .	1 Mooavin .	Correspondence .	50 150
1 Dakliya Kiatiby, 2nd. Sec. .	1 Ditto . .	Orders in Council .	20 40
1 Teshrifatjee, 3rd. Sec. .	1 Ditto . .	Ceremonies . .	2 6
1 Touhrakesh, 4th. Sec. .	1 Ditto . .	Sultan's signature .	2 6

FOREIGN AFFAIRS AND IMPERIAL CHANCERY.

1 Amedjee 1st Secretary Foreign Affairs . . .	} 12 Mooavin .	Office of Grand Referendary.	
Beylikjee, 2nd Secretary.		1 Ditto .	Imperial Chancellery 20 200
		2 Ditto .	Diplomatic Archives 20 100

* The Hekim Bashy (Physician in Chief). The Chief and second Astrologers merely rank as Oolema.

<i>Directors.</i>	<i>Second Secs.</i>	<i>Offices.</i>	<i>Clerks.</i>	
			<i>1st</i>	<i>2nd.</i>
	3 Mooavin	Diplomas . . .	6	24
	4 Ditto	Timars (military fiefs)	6	24
Terjuman, 3rd Sec. . .	1 Ditto	Interpreters . . .	6	40
Kharidjya Kiatiby, 4th Sec.	—	Private correspon- dence of Minister	6	0

DEPARTMENT OF JUSTICE.

Mooavim Evvel, 1st Sec.	—	Register Office . .	6	0
Mooavim Sany, 2nd Sec.	—	Court of Requests .	6	0

FINANCE DEPARTMENT.

Varidat Mouhasseby, 1st Sec.	{	1 Mumeyez. (Chief)	Comptrol of Receipts, Europe . .	6	50
		2 ditto	ditto. Asia . .	6	55
		3 ditto	General Receipts. .	6	20
Esham Mouhasseby, 2nd Sec.	{	1 ditto	Imperial Funds . . .	4	12
		2 ditto	Mines and Salt Works .	4	12
		3 ditto	Bank notes (Sehhim) .	2	6
Djeryda Mouhasseby, 3rd Sec.	{	1 ditto	Registration	4	6
		2 ditto	Inheritance of Fisc . .	1	4
Evamir Mudiry, 4th Sec.	{	1 ditto	Ordonnances	4	6
		2 ditto	Diplomas	4	6
Mektoobjee, 5th Sec. . .	{	1 ditto	Correspondence . . .	6	30
		2 ditto	Reports	6	30
Messarifat Moohasseby, 6th Sec.	{	1 ditto	Expenses of Civil Admi- nistration	12	60
		2 ditto	Ditto Military	12	50
Sergui Mouhasseby, 7th Sec.	{	1 ditto	Cashier	4	0
		2 ditto	Receipts	4	12
		3 ditto	General Ledger . . .	4	6
Defter Eminy, 8th Sec.	{	2 ditto	Military Archives . .	10	18
		1 ditto	Civil ditto	12	30

ECCLESIASTICAL AFFAIRS AND PUBLIC INSTRUCTION.

Fethva Eminy, 1st Sec.	1 ditto	Legal Consultations *	12	24
Arzuhaldjee, 2nd Sec.	1 ditto	Petitions	6	10
Mektoobjee, 3rd Sec.	1 ditto	Correspondence . . .	6	12
Ders Vekily, 4th Sec. .	4 ditto	Examiners of Candidates For Doctors' Degrees . .	0	0

* Addressed to the Sheikh Islam in the manner stated in a preceding chapter.

MINT.

Directors.	Second Secs.	Offices.	Clerks.		Engravers.
			1st	2nd.	
Sahib Ayar, 1st Sec. .	2 ditto	Coin and Engraving . .	12	0	
Djeby Houmayoun	} 1 ditto	Civil List	2	4	
Kiatiby, 2nd Sec. .		. . . . .	4	8	

PIOUS FOUNDATIONS (*wakoofs.*)

Evkaf Mufetishy, 1st Sec.	2	Mumeyez Inheritances	12	24	
	1 ditto	Litigation	4	6	
Evkaf Moohasseby, 2nd	} 3 ditto	Diplomas	12	60	
Sec.		Annual Receipts	12	24	
	2 ditto	Receipts for sales	12	24	
Tahryrat Kiatiby, 3rd	} 3 ditto	Disbursements	4	24	
		Correspondence	4	10	
Sec.		Grand Ledger	5	10	

WAR DEPARTMENT.

Khassa Moohasseby, 1st	} 1 ditto	Intendance of Stambol . .	2	6	
Sec. Constantinople, .		Ditto, Europe	2	6	
2nd Sec. Europe, . .		Ditto, Asia	2	6	
3rd Sec. Asia . . .	1 ditto	Correspondence	4	6	
Mektoubjee, 4th Sec. .	1 ditto	Reports	20	100	
Djournal Kiatiby, 5th Sec.	1 ditto	Registers	24	100	
Yoklama Kiatiby, 6th Sec.	1 ditto				
Medjlis Kiatiby Khassa,	} 1 ditto	Military Council, Asia	2	6	
7th Sec.					

MARINE.

Sergui Mouhasseby,	} 1 ditto	Payments	6	18	
1st Sec.		Appeals	12	24	
Yoklama Kiatiby, 2nd	} 1 ditto	Purchases	6	24	
Sec.					

It results from the above enumeration that the number of clerks employed in the principal offices of the Porte at Stambol, exclusive of Customs, Police, and an infinity of other subordinate persons, amounts to more than 2020 ; so that it may be estimated that upwards of 4000 civil functionaries are directly dependant on the government for subsistence. The pay of the

higher grades is liberal, but that of the lower classes extremely limited. This leads to a deplorable system of peculation and malversation, from which even the highest are not exempt.

NOTE ALLUDED TO AT PAGE 340.

The whole of this work was already printed when my attention was called to the "*Itinéraire de Teflis à Constantinople*" of the Dutch Colonel Rottiers (1 vol. 1829). This work contains (p. 332) a curious corroboration, if genuine, of the treaty quoted, p. 339, of this volume. I will give a translation of those passages. They are not unworthy of the attention of our diplomatists at Constantinople, and may lead to further research, interesting to them and to Christians generally.

"The first capitulation," says Col. Rottiers, "obtained by Christians was accorded by Omer (2nd Caliph) in the 15th year of the Hejira. This document appears, at first sight, to be solely in favour of religion and of pilgrimages to the Holy Land; but in fact it facilitated commerce and communication throughout the East. The following is the translation of the original Arabic text, communicated to me, at Rome, in 1820, by the late Chevalier Italinski, then Envoy Extraordinary of H. M. the Emperor of Russia to the Holy See, and previously Envoy to the Sublime Porte.

"Capitulation accorded by Omer to the Christians of Jerusalem and its dependencies, upon the conquest of Palestine in the 15th year of the Hejira (A.D. 637).

"In the name of God, the most merciful and element,—Praise be to God, who caused us to be born in Islam, and vouchsafed to us faith; who took pity upon, and sent to us his prophet Mohammed. May the peace and blessing of God be with him, the purifier of hearts, who accorded us victory over our enemies and dwellings in the plains, and who inspired us with brotherly love! Let God be praised by his servants for these his infinite mercies.

"This is the rescript of Omer, son of Khattab, given by him, upon the Mount of Olives, as a pact and convention to Zephyrinus, Patriarch of the orthodox sect of Jerusalem, revered of all his people.

"This convention includes all subjects (Christians), priests, monks, and religious women. It accords them security and protection, wherever they may be.

"It is our duty, as Sovereign Pontiff, for ourselves and successors, to insure the security of all Christian subjects who fulfil their duties as such.

"If ever this convention be broken, it will be their fault, and only in

case that they should seek to withdraw themselves from their allegiance and submission.

“ External and internal protection shall likewise be granted to their churches and dwellings, and to their places of pilgrimage, to wit—the Church of the Holy Sepulchre; the place of Jesus’s birth at Bethlehem; the great Church of the Grotto, with its three gates to the N. S. and W.

“ Protection and security shall likewise be granted to all other Christians that may visit these places: to Georgians, Abyssinians, Jacobites, Nestorians, and to all that acknowledge the prophet Jesus. All merit consideration, ‘because they were formerly honoured by the Prophet with a document whereunto he affixed his seal, and wherein he exhorts us to be merciful, and to afford them security.’ In consequence thereof, we, Chief of all true believers, are disposed to show ourselves well inclined towards them, ‘in honour of him who already vouchsafed mercy to them.’

“ Consequently, they are hereby relieved from haratch, and from payment of imposts in all Musselman countries by land and water. Upon their entry into the church of the Holy Sepulchre, and during the remainder of their pilgrimage, no tax shall be levied upon them.

“ All Christians who visit the Holy Sepulchre must, however, deposit 1½ drachms of silver for the Patriarch.

“ True believers, rich and poor of both sexes, not excepting kings and rulers, must keep sacred this convention.

“ Given in the presence of the Prophet’s disciples, Abdullah, Osman, Ben Afan, Saad, Abdoul Rahman, Ibn’Aoof.

“ Let full trust be placed in this rescript (a copy of) which must remain in the hands of the Christians.

“ Praise be to God, the King of all Worlds, in whom we trust as we do in the Prophet, our mediator and advocate.—20th Reby ul Evel, 15th of Hejira.

“ He who reads this convention and acts contrary thereunto, from this time to the day of judgment, breaks the convention of God and his well-beloved Prophet.”

I will merely add that the allusion made to a previous treaty signed by Mohammed gives some degree of authenticity to the tradition given at p. 267, vol. i., and likewise to the capitulation quoted, p. 339, vol. ii.—that is, if the above convention be not apocryphal. Be this as it may, the original, from whence Colonel Rottiers professes to have translated his version, must be preserved among the Russian archives at Pera.

END OF VOL. II.

Market

Chakmakdar Hill

Valida Khan

- k. Curries,*
- l. Ferjee, Caps, Fex.*
- m. Coverlets, Quilts, Carpets.*
- n. Old Clothes*
- o. Engravers*
- p. Braziers.*
- q. Locksmiths.*
- r. Muslins, Ribbons, Cottons.*
- s. Horse hair Rugs & Bags.*
- t. Tent Makers.*
- u. Crockery, Glass, & Hardware*
- v. Furriers.*
- w. Divers small Trades.*
- x. Shawl menders.*
- y. Pipes, and Turners.*
- z. Carpet Merchants.*



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White, Charles
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